

THE GREAT
SACRIFICE
OF THE
NEW LAW,
Expounded by the
FIGURES of the OLD.

To which is added,
The MASS for the DEAD.
With divers other ADDITIONS
and ALTERATIONS.

By James Dymock, a Clergyman.

*Quia largiente Domino MISSARUM solemnia
ter hodie celebratur sumus, loqui diu de Evan-
gelica Lectione non possumus: sed nos aliquid vel
breviter dicere, Redemptoris nostri Nativitas
ipsa compellit. Gregor. Hom. 8. in Evang.*

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Permissu Superiorum.

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THE Illustrious Saint of this last Age, Bishop Sales, had good reason to call the *Holy Sacrifice of the Mass*, The Center of Christian Religion, the Heart of Devotion, and the Soul of Piety. *Introd. lib. 2. cap. 14.* Since at Mass, it is not the Church alone that adores God as she doth in her other Offices, but it is Christ himself (who being God,) offers to his Father the most perfect Homage that can be pay'd him.

The concern of Christianity in this great Mystery, hath stir'd up divers Persons of Learning and Piety, to illustrate it with their Writings. The Learned have much labored to inform the Curious, touching the Antiquity and Variety of each part of the Mass. But these Discourses, though learnedly instructive, seem not directly to

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aim at the improving of our Piety at this Great Sacrifice. Others have gratified the People with several Methods for hearing Mass: But, as I humbly conceive, they are grounded rather upon Mystical Expositions relating to the Life and Passion of Christ, than upon the literal Grounds of a true and perfect Sacrifice, which the Mass essentially is.

Those I have seen, seem rather to explain the accidental Ceremony, than the Sacrifice it self. For instance, They are very exact to inform us, when, and who ordained Water to be mingled with Wine? What is signify'd by this Water? Why the Priest blesses the Water and not the Wine? And why he doth not bless it at Masses for the Dead? Finally, Why he puts so little Water into it? But seldom or never throughly inform us of the main Design intended herein by the Church, who notwithstanding, terms it a great Mystery; Per hujus aquæ & vini Mysterium.

Suppo-

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Supposing then Transubstantiation as an Article of our Faith, which any may see satisfactorily prov'd in our Ancient and Modern Authors; I here endeavor to expound the most essential Parts of the Mass, by Proofs deduced chiefly out of the Sacred Books of Exodus and Leviticus; making use of the Figures and Sacrifices of the Old Law, to explain and prove the Sacrifice of the New; they evidencing the Mass to be a complete and perfect Sacrifice, without tedious Controversie or sharp Contest. Thus did Christ himself expound to Nicodemus, the Sacrifice of the Cross by the Figure of the Brazen Serpent, long before erected in the Desert, John 3. 14.

I hope no Catholic will take exceptions, if after seven English Translations of the Mass by Catholics, I set forth an Eighth, of one intire Mass, for a greater Light to this annexed Exposition, which would be considerably disadvataged by the absence of the

Text

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Text it self. And so many previous Examples, will, I am confident, with the Prudent, prove a sufficient Apology. Idolatry indeed had good cause to keep its Arcana unknown to the People, as an Artifice to cover its Shame from Derision. But, Religion in due circumstances, justly glories in publishing her Mysteries, when a faithful Translation unveils them with splendor.

As for the Rubrics, they are indeed here abridg'd, and only so many of them set down, as serve to give Light for the understanding of the Mass. Whereas, if they were all brought in, and set forth at length, their variety and number would but confound the Reader, swell up the Book to a great bulk, and so make it useless. Besides, great part of them are very seldom used in this Nation, as being neither essential to the Mass, nor more necessary for the right understanding of the same, than the Art of Preaching, for the hearing or reading a Sermon. Fur-

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Further, It may prove useful in several respects, not only to Lay-Catholics, and in some sort to Priests, but even to undeceive sincere and misinformed Protestants, who represent to themselves this Mystery of Holiness, as a Mystery of Abomination; or at the best, but as a Sermon in Latin, and consequently insignificant.

Note ,

That the *Introit*, *Collect*, *Epistle*, *Gradual*, *Offertory*, &c. are here purposely Printed in an Old English Letter, to signify, that they vary almost every day throughout the whole Year; and consequently, are here brought in for an Example only.

Nec

Nec pigebit me, sicubi hæsito, quæ-
rere; nec pudebit, sicubi erro, discere.
Proinde quisquis hæc legit, ubi pariter
certus est, pergit tecum; ubi pariter
hæsitat, quærat tecum; ubi errorem
tuum cognoscit, redeat ad me; ubi
meum, revocet me. St. August. lib. I.
de Trin. cap. 2, & 3.

O F
SACRIFICES
I N
GENERAL.

P A R T I.

C H A P. I.

The words Sacrifice and Mass Explained.

AS every one knows, That true Religion is a Worship pay'd to the Sovereign Being, which is God: So likewise all the World is afflured, That this Worship consists chiefly in Sacrifice, as the Sovereign Homage due onely to God. Therefore it is our main concern to understand aright these two Words, *Sacrifice*, and *Mass*. For as *Epictetus* says, *The beginning of*

2 *The words Explained.*

ledge, is to frame a right notion of the words,
Ap. Arian. l. 2. c. 17.

The word *Sacrifice* hath a large signification; and generally speaking, signifies all the Duties of Man towards God, as St. Austin tells us; *Sacrificium est omne opus quod agitur, ut sancta societate inhæreamus Deo*: Lib. 10. de Civ. Dei, c. 6.

And these Duties relate either to the Soul, to the Body, or to our Fortune: David, for Example, calls an Act of Contrition a Sacrifice: *A Sacrifice to God is an afflicted Spirit*, Psal. 50. 19. The Duties of the Body, even the very lifting up of our Hands towards Heaven, he terms a Sacrifice: *The elevation of my hands, as Evening Sacrifice*, Psal. 140. 2. Alms, as a part of Man's Estate and Fortune, is a Sacrifice, both in St. Paul, and St. Austin's judgment: *Beneficence and communication do not forget; for with such Sacrifices God is well pleased*, Heb. 13. 15. *Sacrificium Christiani, est eleemosina in pauperem*: Aug. lib. 50. Homilia-
rum 29. Hom. cap. 1.

But all these are improperly said to be Sacrifices; and we may say with Isaac, *Where is the Host?* Gen. 22. 7. or rather the Altar; for all these may be done

done without an Altar : But an Altar and a true Sacrifice have such relation together, that the one cannot be found without the other. For to *Sacrifice*, signifies properly in *Hebrew*, *Greek*, *Latin*, *English*, &c. to Kill and Destroy ; as the Bulls and Goats were destroyed in the Old Law : And in the general consent of all the Divines, the word *Sacrifice* signifies, *A visible thing offer'd to God only, by a lawfull Priest, where some real or mystick change is made in the thing offer'd.* In this Definition are obscurely comprehended several things, which we shall explain at length ; viz. The end for which the Sacrifices are offered, the *Host*, the *Priest*, the *Altar*, the outward Ceremonies, and the inward dispositions of the *Assistants*.

Now, as for the word *Mass*, it is derived from the verb *mittere*; for the word *missa*, is the very same as *missio*.

But to understand this, we must know, That when the *Latin* Tongue began to be corrupted at the decay of the *Roman Empire*, the *Latins* used often to say, *missa* for *missio*, which signifies *sending*. And the word *remissa* for *remissio*, is often to be found among the Writers of those times ; *Diximus de remissa*

4 Of the ends of Sacrifices.

peccatorum, saith *Tertullian*, Lib. 4. ad *Marcion*. cap. 18.

The *Mass* then is thus named, from the noblest part of the Sacrifice, which is the *Holocaustick* part, where we publickly acknowledge, That God the Father *sends* us all his Blessings and Favors by *Christ* our Mediator, and his Messenger; and at the same time, we *send* back to him our gratitude and thanksgiving for them, by the same *Christ*, and in *Christ*, and with *Christ*, saying, *By Him, and with Him, and in Him, be all Honor and Glory.*

C H A P. II.

Of the ends for which Men offer Sacrifices.

Sacrifice being a Divine Worship, and the first duty the Creature owes to his Creator, it engageth him as soon as he proceeds out of nothing, to acknowledge his Original by a solemn Homage, in professing publickly, That he hath received his Being from him; and that he is unworthy to appear in his presence. And though all God's perfections may justly challenge this Homage, yet one of them chiefly obliges us to that duty; That

That is, the Sovereignty he hath over his Creature: For he depends on him both in Creation and Preservation. He hath no right to exist before he issued from Nothing: and being not yet in Nature, could have no pretensions of aspiring either to Grace or Glory. Being now brought from *Non-Entity*, he depends still upon his Sovereign, nor could he be able to subsist one moment without assistance from him. Now his Preservation is a consequence of his Creation. The same Power that produceth him, preserves him; for let but *God* cease to preserve him, and he instantly moulders into nothing. Dependency therefore and Servitude make one part of his Essence. And this was the first motive that invited Man to offer up Sacrifices, as a publick acknowledgement of *God's* Power.

But since we revolted against *God* by the Sin of *Adam*, we are forced to offer Sacrifice to his offended Justice. First to pacify his Wrath drawn upon us by our pride and ingratitude. Next to acknowledge the dependency we have of him, to do the good we are bound to perform, and so continually to beg for the succour of his Grace: So that here

6 *Of the ends of Sacrifices.*

are four sorts of Actions, which in the condition we are in, ought to be the continual employment of our life; *viz.*
1. To honor God's being of himself.
2. To satisfy his Justice. 3. To thank him for his Benefits. 4. To implore his assistance, according to the necessity we have of it. These Four Duties God commanded the *Jews*, by the mouth of his Servant *Moses*, to perform, in offering up to him four sorts of Sacrifices.

The first was the *Burnt-Offering*, where the *Host* was wholly consumed by Fire. The second was the *Host* of *Expiation*, or Atonement for Sin. The third and fourth were called *Peace-Offerings*; of which the one was offered in Thanksgiving for some Benefit received, and in sign of a Joyfull Union, and Friendly Correspondence between the Creator and the Creature; and the other to obtain some new favors.

God then was to be honored by a Sacrifice, because it is the Worship which is proper to him, and due to him alone. But it was requisite the *Host* should be worthy of his Divine Majesty, which Bulls and Goats were not. And consequently, it must be the noblest of his Creatures; that is to say, *Man*, who could

could worship him in a reasonable, free, and holy manner; as *Adam* did before his Fall. But in regard that since his Fall, Man is defiled by Sin, and consequently is unworthy to be the *Host*, and to be offered to him; *God* makes the second Person of the *Trinity* to assume our human Nature; that by this means, being vested with a Body, he might instead of defiled Man, become a pure and immaculate *Host*; not only comprehending in one, but transcending all those of the *Old Law*; thereby to honor *God* the Father, and to reconcile us to him by his Holiness and Innocency, *Heb.* 13. 12.

C H A P. III.

Of the Priest.

ALL Sacrifices suppose a Priest, by whose hands they are to be Offered. In the Law of Nature, which lasted from *Adam* to *Moses*, every Eldest Son was a *Priest*; and by his Birth dedicated to *God's* service. And in the *Mosaical Law*, which lasted from *Moses* to *Christ*, *God* would have all the first born Sons dedicated to himself, *Exod.* 13. 2.

But in their place he assumed to his service the *Tribe of Levi*, *Num. 3. 51.*

But in the Law of Grace, St. Peter, *I Ep. 2. 5.* calls all *Christians*, *An Order of holy Priests, who are to offer to God spiritual Sacrifices, that may be acceptable to him by Jesus Christ.* To understand this rightly, we must remember, That as there are two sorts of Sacrifices, as we have distinguished before, so there are two sorts of Priesthood. The one external and visible; the other internal and invisible, *St. Thom. 2^{da} 2^{de}, qu. 85.*

a. 4. The first of these belongs to such as have been Ordained to Consecrate and Offer at the Altar the Body and Blood of *Christ*, in quality of publick Ministers. But the second is common to all the living Members of the Church. So that by the title of *Christians* we share in the Priesthood of *Christ*, of which we are made partakers in our Baptism, by the *unction of Holy Chrisma*, on the Child's head.

And by virtue of this Spiritual Priesthood it is, that in assisting at the holy Sacrifice of the *Mass*, we joyntly offer it with the Priest: this Sacrifice being no less ours than his. It is our *Host* or *Victim*, it is our *Oblation*, which he offers with

with us, and we with him, and which he and we, together with the *Triumphant Church*, offer to God the Father by his Son.

The Priest's words at *Orate, fratres,* are an evident proof thereof; when he says, *Pray, Brethren, that this my Sacrifice, which is likewise yours, be acceptable to Almighty God.* And the words that immediately follow the first *Memento* and the Consecration, are a greater proof yet; where the Priest says, *Be mindful — of all those that are here present — for whom we offer, or who offer up to thee this Sacrifice, &c.* Nor doth the Priest say, his Host, his Oblation, his Gifts, his Sacrifice; but, our Host, our Oblation, our Gifts, and our Sacrifice. Neither in the *Canon* doth he speak in the singular number, nor in his own private name, but always in general, and as one deputed for the People.

They had in the Old Law a figure of this Spiritual Priesthood common to all *Christians*. For it was commanded, That the *Paschal Lamb* should be offered in Sacrifice, not by the Priest alone, but by all the People: *The whole multitude of the Children of Israel shall sacrifice him at Evening*, Exod. 12. 6.

10 *Of the Host or Victim.*

If then the Prayers of the *Mass* are common to us with the Priest, who can doubt, but that uniting our mouths and hearts joyntly with them, they must needs be wonderfully efficacious, for the obtaining from God the effect of our Petitions?

Certainly all *Christians* have an obligation to reflect more upon these great Truths, than usually they do. For their Calling is so Holy, that not only when they assist at the Sacrifice of the *Mass*, they are bound to perform the duty of Spiritual Priests, in offering up *Christ* with the Priest; but their whole life ought to be a continual Sacrifice, in offering up themselves as *Hosts*, *holy*, *living*, *and pleasing to God*, Rom. 12. 1. But forasmuch as human frailty hinders this continual readiness of sacrificing our selves, *God* will have us to renew it at least, when we assist at *Mass*.

C H A P. IV.

Of the Host or Victim.

THE *Hosts*, or things appointed for Sacrifices, both in the Law of Nature and of *Moses*; were of three sorts,

sorts. First, there were Beasts, as Sheep, Oxen, Turtles, &c. and these were called *Victims*. Next the Fruits of the Earth, as Bread, Salt, Incense, these were called *Immolations*. Then Liquors, as Blood, Wine, Oyl, and these were called *Libations*. But all these are comprehended in the single *Host* of the Law of Grace, viz. the true *Body and Blood of Christ*.

And as in the Old Law several qualifications were required in the *Host* to be presented to *God*; for example, to be the first born: to be of such a colour: or of such an age: So likewise in the Law of Grace, that the *Victim* may be acceptable to *God*, it must have such and such qualifications as are to be found together, neither in Angels, Men, or Beasts; but only in *Christ*, who alone can be the *Host* of *Christian Religion*.

First, it must be *Innocent*, and no way guilty of sin, of which it is the remedy. Next it must be *Rational*, to treat with *God*, and to speak in the behalf of Man, whose cause it appears in. Thirdly, it must be *Mortal*, that it may undergo the punishment that sin hath deserved, and thereby satisfy the Divine

vine Justice. Lastly, and above all, it must of necessity be *Infinite*, as is the malice of sin; that so God's Honor may have a full reparation, and Man's Debt be compleatly satisfy'd.

But forasmuch as *Christians* are the Images of *Christ*, which glorious title obliges them to imitate their Original, we must sacrifice our selves as he did, and become *Victims* with him, as we are Priests with him. For *Christ* does not only offer himself here, as an *Host* for us; but offers us at the same time with himself. As a Priest he offers for the whole Church, so he likewise offers the whole Church together with himself. This important Truth is clearly taught by the Great St. *Austin*, in these words; *In hoc Sacramento Fidelibus noto, quod frequentat Ecclesia, hoc idem demonstratur, quod in ea Oblatione quam offert, ipsa offeratur*, Aug. Lib. 10. de civit. Dei, cap. 6.

Hence it follows, That when we are present at this Sacrifice of the *Mass*, we ought to offer up our selves, as living *Hosts*, in imitation of young *Isaac*, when his hands were bound upon the Altar, Gen. 22. 2. to the end we may go out more mortified than we came in. For in

in all Sacrifices the *Victim* being designed to be mortified, and *Christ* not being in a condition to suffer any more; we are properly the *Victims*, in which the effect of mortification is to be found, that it may be said of every one; *Mortified certes in the Flesh, but quickned in the Spirit,* 1 Pet. i. 18.

C H A P. V.

Of the Altar.

NOE, as we find recorded in Holy Scripture, was the first that built and made use of Altars in the Law of Nature, Gen. 8. 20. But in the Law of Moses they had two distinct Altars within the Temple; viz. that of *Thymiana*, or Incense, on which they burnt most odoriferous Perfumes and Incense, both Morning, and Evening, in the sight of God, Exod. 33. The other was the *Altar of Holocausts*, whereon they burnt the *Victims* in Sacrifice to God, Exod. 27, & 28. And upon which, besides other votive Offerings, they daily sacrificed a Lamb.

To these Altars of the Law of Nature and of Moses, hath succeeded that of the *Christians*,

Christians, approved by St. Paul, 1 Cor. 9. 13. Heb. 9. 13. And which represents to us Christ; and therefore is of Stone, because Christ is stiled by St. Paul, *The corner stone*, 1 Cor. 20. This Altar is anointed, to signify the Unction of Divine Grace; after the example of Jacob, who poured Oyl on the Stone he had slept upon, Gen. 28. 18. and did thereby consecrate it an Altar.

In like manner, this our Altar is consecrated with many significant Ceremonies. And by that Consecration, the presence of the Holy Ghost being invoked upon the Altar, does by a secret and invisible kind of incubation, discharge it of all corruption it may have received from the Prince of the Air, and bringing it under the shadow of the Almighty, exalts it to a reverential state of Holiness and Divinity, which intermixing with that place or stone, not by a gross adherence, but by energical communion, and induceth a nature and condition apt to quicken Devotion, and disposeth the acts there done, to more illustrious effects of blessings and success.

But the Altar is not only the figure of Christ, but is moreover the figure of every Christian; seeing St. Paul tells the Corinthians,

rinthians, That they are *the Temples of the Holy Ghost*, 1 Cor. 3. 16. and St. Peter calls all Christians, *The living Stones of this Building*, 1 Pet. 2. 5. St. Austin explaining further this Truth, says, That our Heart is the Altar of Christ: *Christi est altare cor nostrum*; De Civit. Dei, l. 20. And the Bishop in that excellent Preface he pronounces at the Consecration of Altars, bids us sacrifice our Pride and Wrath upon the Altar; *Sit ergo in hoc Altari innocentiae cultus; immoletur superbia, iracundia juguletur.* But how? The humble Christians must sacrifice the proud Son of Adam. The mild Son of the second Adam, must kill the angry Son of the first Adam: For we have two Men in us; the Spiritual, and the Carnal, according to St. Paul.

Moreover, the Altar represents to us the Table of our Lord, *Mensa Domini*, Mal. 1. 7. And therefore it is spread over with a white Linen, as a Table-cloth laid, for the Faithful to feast on the precious Banquet of the Sacred Body and Blood of Christ. And indeed, the Sacrifices of the Old Law were like a Feast, where God did familiarly converse, and as it were, eat with Man, which was signified by the fire coming down

down from Heaven, and devouring the *Host*, *Levit. 9. 24.* Therefore did *God* command, That Bread, Meat, Wine, Oyl, and Salt should be offered to him, which are both the substance and life of a Feast.

C H A P. VI.

Of Ceremonies used in Sacrifices.

Never was there any Religion without Ceremonies. Which are Garments and Ornaments; whose colour, figure and fashion may be altered, without any prejudice to Religion. The *Heathens* had impious and superstitious ones. The *Jews* had carnal ones, and those both very difficult, and in great number, witness the whole Book of *Leviticus*, &c. Their *Libations* were offered by an effusion of the Liquors. The *Immolations* of the Fruits of the Earth suffered some violent alteration made in them: The Bread, for example, was cut in small morsels. The Cakes were fryed, or baked in an Oven, or on a Grid-iron. The Salt was burnt. The Incense fumed away in smoak. A handful of Corn was burnt; and

and Corn was pounded. The *Sacrifice of Beasts* was performed by slaughtering, offering, and burning them.

But the *Host* of the Evangelical Law is far from being any way bloody; here the substance of Bread and Wine are miraculously destroy'd, and the Body of *Christ* takes its place. But what is here to be admired, is, That the instrument of this voluntary, innocent, and mystical slaughter of *Christ*, are the words of *Consecration*, **This is my Body**, &c. **This is my Blood**, &c. Behold the Sword that does the work, and innocently slaughters this pure and adorable *Victim*; mystically parting the Body from the Blood, by the word of the Priest, says St. Greg. Nazian. Ep. 240. *ad Amphil. Vocem adhibens pro gladio.*

Now, though this action is plain enough in it self, yet the *Ceremonies* that go before it, and which follow after it, are in great number, all tending to Piety, and to the raising up of our affections towards Heavenly things. The Church hath prescribed them at the Celebration of the Divine Office of the *Mass*; first, to serve as exterior marks of the Religion we profess. Next, to accommodate her self to Man's weakness,

ness, who can hardly be brought to the knowledge of internal and spiritual things, but by the help of external and sensible objects. Lastly, to stir up the Devotion of the People, who beholding in our Ceremonies, as in a Picture, the greatest Mysteries of our Religion represented to them, take thence occasion to produce more perfect acts of Religion, as the Fathers of the Sacred Council of Trent affirm; *Ritibus ad rerum divinarum quæ in eo Sacrificio occultæ sunt, contemplationem, Fideles excitantur.* Catech. part. 2. de Sacrific. num. 81.

Nothing can be more useful to us in our Heavenly course, than to explain the chief Ceremonies of the Church, proposed to us in the *Mass*. For as they that consider with attention the works of Nature, observe, That in the least Creatures are contained many secret wonders, able to raise up the mind to the consideration of God's power: So we may say with much more reason, That in the spiritual World, which is the *Church*, the least things are full of wonders, and deserve a pious application of mind unto them. Thus did St. Paulin, an illustrious Roman Senator, think himself happy in having the honor

nor to be employ'd in decking and adorning the Temples of God. How many have suffered Martyrdom, for asserting the lawfulness of *Pictures* in our Churches, which are in the last rank of holy things? If then such small things become great in the Church, what shall we say of the *Mass*, which is the most Sacred thing in the whole Church? This stupendious Mystery heightning the worth of all that belongs to it.

Now, the *Jewish* Ceremonies and ours, as St. *Austin* well observes, differ in this point, That *God* dealt with them like gross Slaves. For as a Master makes his Servant do what he pleases, without giving him account wherefore he commands it; so likewise *God* made them observe these Ceremonies and Mysterious Signs, without ever acquainting them with what they meant: Whereas *Christ* dealing with *Christians*, as a Father with his Children, or a Friend with a Friend, discloseth to them the secret of these sacred Signs, and lets them understand what they do: *Now I call you not Servants: for the Servant knoweth not what his Lord doth: But you I have called Friends,* John 15.15.

So that if we compare the shadows with the Truths, we may distinguish three different states. That of *Judaism*: That of the *Church*; and that of *Heaven*. The *Jews* had only Veils, Figures, and shadows of the Truth, which *Tertullian* calls, *Oblationum negotiosas scrupulofitates*, Lib. 2. contr. Mar. c. 8. In the *Church* there are shadows and Ceremonies still; but such are such understood by us; which advantage they wanted. But in *Heaven* all Signs and Types will vanish, for we shall be fed with real Truths. We ought therefore, like *Jews*, to consider our Ceremonies as meer Ornaments, but as Objects, which by their visible and dumb language, unveil many spiritual Truths to the Faithful.

The appointment of sacred Vests of several colours for Priests to offer up Sacrifices therein, is according to God's own direction to *Moses*, saying; *Thou shalt make holy Rayments for Aaron and his Son, that are to minister unto me; that they may be for glory and beauty*, Exod. 28. 2. And indeed, it is but just, saith St. *Jerom*, That Priests should wear other Garments at the Altar, than those they daily wear: *Religio divina alterum fer*

ws in Ministero altaris, alterum in usu vitaque
nis communis, Hier. in cap. 44. Ezechiel.
Thus when the People of *Israel* were to
eat the Paschal Lamb, they were to
offer up that Sacrifice in Pilgrims habit
and garb, *Exod.* 12. 11. Nay, in the
Law of Nature, the Elder Brothers,
who by their birth were Priests, had
Vestures design'd for that Function;
such probably was the Coat which *Re-
becca* put upon *Jacob*, when he stole his
Father's Blessing, *Gen.* 27. 15.

C H A P. VII.

*Necessity of a Sacrifice of Religion, besides
that of Redemption.*

Saint Austin teaches excellently well,
That there can be no true Religion
without a Sacrifice; because Religion is
nothing but the Worship of God; and
the Sovereign Worship due to him, con-
sists chiefly in Sacrifice; wherefore
there must needs be a Sacrifice in the
True Religion. This supposed as a
clear and undoubted Truth, it will not
be hard to make out, That this Ho-
mage and Sacrifice is that which is of-
fer'd to him on the Altar; especially
when

when we have well considered the conditions required for a Sacrifice in the *Old Law*.

We find then in the Holy Scripture six main, and as it were, fundamental conditions, for all the antient Sacrifices.

I. First, the Sanctification of the Offerers; that is, their preparation for so holy an Action, *Job.* 1. 4. *1 Reg.* 16. 5. *Exod.* 29. 33.

II. The Sanctification of the *Host*; that is, the preparing and making it ready for the Sacrifice, *Levit.* 17. 5.

III. The Destruction, death or killing of the *Host*, *Levit.* 4. 25. & 33.

IV. The Oblation of the *Host*, where, according to the form prescribed in the Law, or taught by Tradition, it was actually offered to God's Glory and Honor, *Exod.* 35. 21.

V. The Consummation of the *Host*, which was devoured and consumed to ashes by fire, *Levit.* 17. 13, 17. *Exod.* 32. 6.

VI. The Communion of the *Host*, which in the *Peace-Offering* was divided into three parts; viz. The Blood and the Fat for God. The Breast and the Shoulder for the Priest: And the rest for the People, *Levit.* 6. 16. *Deut.* 16.

To these, Tradition adds a seventh Condition, which is a *Thanksgiving* the *Jews* made to *God*, after their having eaten the *Paschal Lamb*; says *Baronius*, *Paulus Rurgensis*, *Cornelius à Lapide*, as we shall see. And five of these conditions we find in the celebration of the *Paschal Lamb*.

If then *Christ* be the Accomplishment of the Law, and that by acquitting us, he is obliged to fulfil all the Figures thereof; his Sacrifice must of necessity comprehend all these conditions, and we must find on the Altar, what we find not on the *Cross*. For though these two Sacrifices be one and the same thing in substance, yet they differ in their circumstances. Therefore hath *Christ* offered up himself in a double Sacrifice, and joyned the Sacrifice of the *Altar* with that of the *Cross*, that the one seconding the other, they might fulfill all those of the *Law*.

For the Sacrifice of the *Cross* being wholly devoted to *God*, as an *Holocaust*, Men had not their portion of the Flesh of the *Host*, as they had under the *Law*. Wherefore *Christ* was pleased to ordain another in the Church; where, by a wonderful contrivance of his love, giving

ving up himself in the same Action wholly to his Father, and at one and the same time also to the Faithful; he has advantagiously fulfilled for us all the Sacrifices of the Law.

To understand then how *Christians* stood in need that *Christ* should offer up for them a double Sacrifice, in that of the *Cross*, and of the *Altar*; and to understand the difference between these two, we must know; That the Sacrifice of the *Cross* was, properly speaking, a Sacrifice of Redemption, and so consequently universal for all the World. But the Sacrifice of the *Altar* is particular, and for some only: That of the *Cross* was the general *Exchequer* of our Redemption; that of the *Altar* is the Key that opens that Treasury, and the Bucket to draw up Water from the Well. On the *Cross* *Christ* offered up himself for all Men, his Love excluded no Nation, nor condition, and the most desperately wicked might pretend to it, since the first that received the benefit thereof were Thieves and Murderers.

But the Sacrifice of the *Altar* is particular, and a Sacrifice of Religion, relating only to the Faithful that are within the

the pale of the Church : Its merits, though infinite, extend not to Strangers; and Excommunicated Persons are banished from it : The *Mass* then being a Sacrifice of Religion, it must of necessity be frequently offered; and for the continual honoring of God the Father, must continually be renewed in our Temples.

This is the Sacrifice of Love repeated every day; as it was figured in the Daily Sacrifice and continual *Holocaust* of the Law of *Moses*, styled, *Fuge Sacrificium*. For the *Jews*, by God's special command, were *daily to offer a Lamb Morning and Evening, with a Cake, or Bread, and Wine*, Exod. 29. 38. Numb. 28. 3.

But is this a Figure, or the Thing it self? so clearly was it pointed out two thousand years before *Christ* ordained the *Mass*. For what else could that *Lamb*, offered with *Bread* and *Wine*, signify, but *Christ* himself (styled by Saint John 1. 29. *The Lamb of God*) offered under the *species* of *Bread* and *Wine*? The words *Morning* and *Evening* signify *Christ* offered from the beginning to the end of the World; *Agnus occisus ab origine mundi*, Apoc. 13. 8.

But now to come to the other main

C diffe-

difference between the Sacrifice of the *Cross*, and that of the *Altar*; we must further know, That indeed the Sacrifice of the *Cross* merited all, but yet apply'd nothing: for general causes produce all, but apply nothing; and particular causes produce nothing, but apply all. An example of this we have in Nature. The *Sun*, which is a general cause, produces nothing by its self; but together with the *Clouds*, makes *Hail* and *Snow*; with the *Dew*, brings forth *Herbs* and *Flowers*; with the *Earth*, produceth *Gold* and *Minerals*. So that the fruitfulness of this general cause must needs be apply'd, for otherwise it produceth nothing alone.

What we see in Nature, we believe in Grace. The Sacrifice of the *Cross* is the General Cause and source of all Merit, Grace, and Vertue: And the Sacrifice of the *Altar* is a Particular Cause, applying to us all the Merits of the *Cross*, provided we prepare our selves to Receive worthily at the *Altar* those benefits he purchased for us on the *Cross*. Hence we may infer, what mutual dependency these two Sacrifices have one of another; For the true Church of God cannot be without a Sacrifice.

C H A P. VIII.

The Paschal Lamb and the Eucharist compared together; as being both Sacrifice and Sacrament.

Though the Sacrifices of *Abel*, *Abraham*, and *Melchisedeck*, were so many Types and Figures of Christ in the Eucharist; yet neither of these is a Type of the *Institution* thereof: nor to be compared with the Ceremony of the *Paschal Lamb*; which though it was a Figure of Christ's whole Passion, yet did it typifie, in a particular manner, Christ in the Eucharist, according to several of the Antient Fathers, such as *Tertullian*, *St. Cyprian*, *St. Gregory Nazianzen*, *St. Chrysostom*, *St. Leo*, *St. Gregory the Great*, the Learned *Rupertus*, and others; because God did not only enjoyn the Offering of the Paschal Lamb, but it was the first Sacrifice which he ordained, as a standing Rite in the *Jewish Church*; before all the others prescribed in the *Levitical Law*.

First, That the *Paschal Lamb* was a *Sacrifice*, is most evident from several places in Scripture, as here in these

words, Exod. 12. 6. *The whole multitude of the Children of Israel shall sacrifice the Lamb at the Evening.*. And the Protestants have translated thus, the 47th verse of the same Chapter, *It is the Sacrifice of our Lord's Passage.*

Certain Men said to Moses and Aaron; We are unclean upon the Soul of Man (by touching the dead) whereby we are defrauded, that we cannot offer the Oblation to our Lord, in the due time, among the Children of Israel, 13. If any Man both be clean, and was not on his journey, and yet did not make the Pasch, that Soul shall be destroy'd: because he offer'd not Sacrifice to the Lord in due time: he shall bear his iniquity, Numb. 9. 7, 13. Thus is the killing and offering of the Paschal Lamb expressed by the words *Sacrifice* and *Oblation*.

2. If we consider the *place* where this Sacrifice was offered: it was within doors. *The House in which they shall eat it*, Exod. 12. 7. whereas the Sacrifice of the Cross was in an open Field, because a Sacrifice of Redemption: But the Sacrifice of the Altar, being a Sacrifice of Religion, is celebrated within Christ's House and Family, which is the Church. Thus the Disciples prepared,

and

and Christ eat the Paschal Lamb with them, in a Room well adorned, Luk. 22.12.

3. As for the circumstance of Time. God who so fitly joyns Time to Time, and Hour to Hour, joyn'd immediately the Celebration of the Eucharist to the Rite of the Paschal Lamb; both the same day and the same hour, at Supper time, on *Thursday* in the Evening; whereas *Christ* was Crucified before Dinner-time, on *Friday*; to signifie, That the new Institution was but a fulfilling of the old, saith S. *Leo*, *Serm. 7. de Pass.*

4. But as concerning the *End* of the Institution of them both; that is the main thing to be considered. For as God ordain'd the Paschal Lamb, to be a commemorative Sacrifice of, and Thanksgiving for the Redemption and Delivery of the People of *Israel*, from the Bondage of *Egypt*, and Slavery of *Pharaoh*. So Christ designing to deliver Mankind from the misery and slavery of Sin, into which all were engaged by the Fall of our first Parents; he ordained the Eucharistic Sacrifice in Remembrance, and for an everlasting Monument of that Benefit in his Church, by saying to his Apostles, *Do this in remembrance of me*, Luk. 22. 19.

Now that the Paschal Lamb was such a Commemorative Sacrifice, is evident from these words, *You shall have this day for a Monument; and you shall celebrate it solemn to the Lord, in your Generations, with an everlasting observation,* Exod. 12. 14. *Keep this thing as a Law to thee, and thy Children for ever. And when your Children shall say to you, What is this Religion? You shall say to them, It is the Sacrifice of our Lords Passage, when he passed over the Houses of the Children of Israel into Egypt, striking the Egyptians, and delivering our Houses,* Exod. 12. 24.

Neither was the Paschal Lamb a Sacrifice only, as that of the Cross, but it was also a Sacrament, as that of the Altar. Now the difference between a Sacrifice and a Sacrament, is, That in a Sacrifice, Man gives to God; and in a Sacrament, God gives to Man. The Israelites therefore having offer'd up the Paschal Lamb in a Sacrifice to God; his Goodness returns it them in a Sacrament, and bids them as it were, Feast and Rejoyce before him, upon this sacred Lamb.

II. In the Sacrament of the Paschal Lamb, three Things chiefly are to be considered: 1. The Persons who were both to offer the Typical Lamb in Sacrifice,

fice, and to eat it in a Sacrament. First, therefore they were to be Circumcised ; *If there be any Man uncircumcised, he shall not eat thereof*, Exod. 12. 48. So neither can any but Baptized Persons eat of the blessed Eucharist. Secondly, They must be clean and purifi'd ; *Bebold certain unclean, upon the soul of a dead Man, could not eat of the Pasch*, Num. 9. 6. So likewise are all unclean and notorious sinners, excluded from this Bread of Angels.

2. As to their manner of eating of the Lamb ; it is said, *You shall girt your loyns, and you shall have shoes on your feet, holding staves in your hands : And you shall eat speedily, for it is the Pasch (that is the Passage) of the Lord*, Exod. 12. 11. According to the Fathers , this Dress is all mysterious, and applicable to the preparations to the Eucharist, to which we come with *girt loyns*, when we check the motions of the Flesh. 2. The Eucharist is also an excellent staff or *viaticum*, in our Travel to Heaven. 3. And we eat it speedily, when we seek not so much our Delight, as our spiritual Food therein.

3. As concerning the Paschal Lamb it self, and the Dressing thereof. 8. *They shall eat the flesh that night roasted at the fire,*

and unleavened Bread, with wild Lettice.
9. You shall not eat thereof any thing raw, nor
boil'd in water; but only roasted at the fire. The
head, with the feet and entrails thereof, you
shall devour. 10. Neither shall there remain
any thing of it, Exod. 12.

We eat the Eucharist in the *night*, be-
cause we see not Christ therein, but be-
lieving we rest in the obscurity of Faith.

2. To eat Christ *raw* or *boild*, is to exa-
min the Mystery of the Eucharist only
with human Reason and Wisdom.

3. We eat it with *wild Lettices*, when we
receive it in a sorrowful compunction
and remembrance of Christs Passion.

4. We devour the *Head* with the *Feet*
and *Entrails*, when without hesitation
we believe both his divine and human
Nature, and all the most secret Myste-
ries hid in the Union of them both.

5. We eat it *roasted*, when we come to it,
with Hearts enflamed with love. 6. Fi-
nally, Nothing thereof *remains*, when
we embrace whole Christ, and all what
the Church teacheth of him, without
rejecting any Article of Faith.

This is the Paschal Lamb, the plainest
and noblest Type of the great Mystery
of the Eucharist, as it is both a Sacrifice
of Religion to God, and a Sacrament of
spiritual Food to the Faithful. CHAP.

C H A P. IX.

The Mass defined and divided.

FRom what hath been said, we may define the *Mass* to be *The publick, great, and continual Sacrifice of the New Law; by which are applied to us, the Merits of the Sacrifice of the Cross, either in a Sacramental, or in a Spiritual Communion.* The *Mass* thus defined, comprehends both a Sacrifice and a Sacrament; and it is divided into Five Parts.

The First is from the *Introit* to the *Gospel* ended; or till the Priest unveils the *Chalice*.

The Second is from the unveiling of the *Chalice* to the *Canon*, or till the Clerk first Rings the little Bell.

The Third Part is from the beginning of the *Canon* to the *Pater Noster*, or our *Lords Prayer*.

The Fourth is from the *Pater Noster*, till the *Communion* ended; that is, till the Priest wipes, and veils the *Chalice* again.

The Fifth and last, is from the *Communion* to the end of the last *Gospel*.

Now the First, is to prepare both the Priest and the People to the great Action.

34 *The Mass defined and divided.*

of the Sacrifice, by reading the divine Scriptures, by Prayers, and by praising of God.

The Second is to prepare the Bread and Wine for the Sacrifice.

The Third is the main Action of Offering the Sacrifice, which Action is divided into five Prayers; The first of which contains the general intention of the Church in offering this Sacrifice. And this First Part lasteth from the beginning of the *Canon*, until the Priest holds his hands over the *Chalice* and the *Host*. The four other Parts answere to the four chief Sacrifices of the *Old Law*, viz: That of Expiation, that of Thanksgiving, that of Impetration, and that of *Holocaust*; to which we add in the *New*, the Commemoration of the Cross. All which were likewise offered at once by the *Jews*, on their *Pentecost Solemnity*, with the Oblation of the *first fruits*, Levit. 2. 39.

The Fourth Part contains the *Communion*, and the Preparations thereunto.

The Fifth Part is but a Thanksgiving for the Blessings received in the *Communion*.

Now, that we may not think this Division of the *Mass* to be a Chimerical Invention of Mans fancy; let us examin
the

the first Institution of it by Christ himself, and we shall find in the Scripture,

First, the Preparation of the Offerers, in that Ceremony which Christ used, when he began to wash the Feet of his Disciples, immediately before the Institution of the *Eucharist*, John 13. 5.

Secondly, The Preparation of the Bread and Wine in *Christ's Blessing and Breaking* them, before the Consecration, Mat. 26. 26.

Thirdly, The Action of the Sacrifice, in the Consecration and Change of the Bread and Wine, when he said, *This is my Body*, Mat. 26. 26. Christus dicens; *Hoc est corpus meum : Hic est calix meus : Et tunc immolatus est in manibus suis : de qua immolatione subjunxit : Hoc facite in meam commemorationem.* Durand. Ration. lib. 6. cap. 77. n. 33.

Fourthly, The *Communion*, when Christ said to his Disciples, *Take, and eat,* Mat. 26. 26.

Lastly, The *Thanksgiving*, in these words, *And when they had sung an Hymn of Thanksgiving*, Mat. 26. 30.

C H A P. X.

General Dispositions, how to assist at Mass.

Having already acquainted you with outward Ceremonies, used in offering this Sacrifice of the Law of Grace ; it remains , to consider the inward Dispositions , which are to accompany our outward Behavior. In one word then, the best way to hear *Mass*, is, to be attentive to the Instructions given therein, and to joyn as much as we can, both with the Actions and Prayers of the Priest.

But to speak a little more at large ; as there were three sorts of Persons that assisted at the Sacrifice of the Cross, *viz.* the Just, the Penitent, and the wicked sinners. So likewise are there three sorts of *Christians*, that daily assist at the Sacrifice of the Altar. And as of those that were present at the Sacrifice of the Cross, two sorts only assisted with Fruit and Benefit ; in like manner, two only sorts of *Christians*, reap a Benefit, in assisting at the most holy Sacrifice of the *Mass*.

I. Now, that the Just may worthily assist therat ; they ought to come with such

such Dispositions of Mind, as were those of our *Blessed Lady*, of St. *John the Evangelist*, of St. *Mary Magdalen*, and others, that assisted at the *Cross*, while our Saviour hung nailed, and died upon it. We must therefore imitate those holy Persons that stood at the foot of the Cross; those good Souls, and especially the *Blessed Virgin*, (being instructed in the Mystery of our Redemption,) adored God in this his great design of giving up his Son to death; so that by a lively Faith, joyned their intention with Christ himself, (yet compassionating his dreadful Sufferings,) they stood offering him up to God the Father; all the time that he was offering up himself in *Holocaust* to his divine Majesty, for the expiation of the sins of Man.

2. And that not only the innocent and just Souls, but even sinners also; I mean such as have a true desire to reform their Lives, and return to God, (and not the obdurate and wicked sinners,) may partake of the holy Sacrifice, and assist worthily at the same; they must follow the example of the good Thief, who notwithstanding he had committed all sorts of Crimes, did, by a sudden Change from the Hand of God, and by an extraordinary

ordinary Mercy, feel at his death the powerful effect of the Blood of Christ dying upon the Cross.

This sinner gave pregnant testimonies of the profound Humility of his Heart, and of the Modesty of a true Penitent, when he turned to our Saviour and said, *Remember me, O Lord, when thou comest into thy Kingdom*, Luke 23. 42. He did not say, Lord, receive me into thy Kingdom ; for being a sinner, he knew himself unworthy of so great a Blessing ; but only begs to be then remembred by him ; as if he had said, Lord, the excess of my Crimes is the cause of my demeriting to be admitted into the number of thy Servants, much less of thy Children.

This great and exemplar Humility of this Sinner on the Cross, represents to us, the Duty of all Sinners, when they assist at the Holy Sacrifice of the Altar. They should beg of Christ to be their Intercessor, and to obtain for them the Spirit of true Penance, and the Gift of Tears, to lament, and bitterly bewail the Crimes and Disorders of their Life past.

And when they come into the Chapel, they ought to look upon the Altar as a Tribunal,

Tribunal, whereon *Christ* sits in quality of a Judge ; and from thence pronounces Sentences of Mercy and Justice, as he did upon the *Cross*, when he absolved the penitent Thief, and condemned the obdurate *Jews*.

3. The third sort of Persons that assisted at the Sacrifice of the *Cross*, were very numerous, and stood scoffing at, and insulting over the Son of God , whilst the far smaller number was moved with compassion at his Sufferings. The very same happens at the Sacrifice of the *Altar*; where this third sort I speak of, blaspheme him not with their Tongues, saith St. *Austin*, but by the disorders of their evil Lives.

Of this number are those that go to *Mass*, chiefly to see and to be seen. Who go in pompous Apparel, full of Pride and Vanity, *Going stately into the House of Israel*, Amos 6. 1. Who go purposely to late *Masses*, where instead of being attentive to the divine Mysteries they stand gazing about, and entertain themselves with vain Discourses, smiling one upon another, and seeking to divert themselves; and that in the very place where they should rather beg for Tears to wash away their sins. But St. *Gregory Nazianzen*

40 General Dispositions, &c.

anzen commends his Mother, for, That
she was never known to turn her back upon
the Altar, Greg. Orat. 28, in Funere Patris.
Nay, they are so far from reflecting up-
on the Mystical Death of Christ, that is
exhibited upon the Altar for their sins,
that their Irreligious Behavior, during
the Sacrifice of Reconciliation and
Peace, speaks them as it were, resolved
to provoke God to punish them. But
have mercy on them, O God, according to thy
great mercy, Psal. 50. I..

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T H E
HOLY MASS
ENGLISHED.

P A R T. II.

*Missam facere cœpi. Ambr. Lib. 5.
Epist. 38.*

MISSA

De Sancta Trinitate.

Sacerdos paratus ad gradum Altaris, clara
voce dicit,

IN Nomine Patris, & Filii, & Spiritus,
Sancti. Amen.

Ant. Introibo ad Altare Dei.

Populus Respondet,
Ad Deum qui l^atificat juventutem
meam.

Psalmus 42.

S. J^uldica me Deus & discerne causam
meam de gente non sancta : ab ho-
mione iniquo & doloso erue me.

Resp.

THE HOLY MASS Of the Blessed Trinity.

PART. I.

*The Preparation of the Offerers, by
Acts of Humility, Praise, Faith, &c.*

The Priest at the Foot of the Altar, beginning, saith,

In the Name of the Father, and of the Son,
and of the Holy Ghost. Amen.

Ant. I will go unto the Altar of God.

The People Answer,

R. To God who rejoiceth my Youth.

Psalm 42.

P. Judge me, O God, and discern my cause
from the Nation not Holy; from the
unjust and deceitful Man, deliver me.

R. Be-

Resp. Quia tu es Deus fortitudo mea,
quare me repulisti? & quare tristis in-
cedo dum affligit me inimicus?

S. Emitte lucem tuam & veritatem
tuam: ipsa me deduxerunt & addux-
erunt in Montem Sanctum Tuum & in
Tabernacula Tua.

Resp. Et introibo ad Altare Dei: ad
Deum qui lætificat juventutem meam.

P. Confitebor tibi in cythara, Deus,
Deus meus: quare tristis es anima mea,
& quare conturbas me?

Resp. Spera in Deo, quoniam adhuc
Confitebor illi: Salutare vultus mei, &
Deus meus.

P. Gloria Patri, & Filio, & Spiritui
Sancto.

Resp. Sicut erat in principio, & nunc,
& semp̄, & in s̄ecula s̄eculorum.

Amen.

P. Introibo ad Altare Dei.

R. Ad Deum qui lætificat juventutem
meam.

P. Adjutorium nostrum in nomine
Domini.

R. Qui fecit Cœlum & Terram.

Sacerdos dicit.

P. Confiteor Deo omnipotenti, &c.

Resp.

The Holy Mass. 45

R. Because thou art God, my strength ;
why hast thou rejected me ? and why do I go
sorrowful, whiles the Enemy afflicteth me ?

P. Send forth thy light and truth :
they have conducted and brought me unto
thy holy Hill, and into thy Tabernacles.

R. And I will go unto the Altar of God :
to God who rejoiceth my youth.

P. I will praise thee on the Harp, O God,
my God : why art thou sorrowful, O my Soul ?
and why dost thou trouble me ?

R. Hope in God ; because yet will I praise
him ; the salvation of my countenance , and
my God.

P. Glory be to the Father, and to the Son,
and to the Holy Ghost.

R. As it was in the beginning, so be it
now, and always, and in all ages , world
without end. Amen.

P. I will go unto the Altar of God.

R. To God who Rejoiceth my
Youth.

P. May our help be in the Name of our
Lord.

R. Who made Heaven and Earth.

The Priest says,

P. I confess to Almighty God, &c.

R. The

Resp. Misereatur tui omnipotens Deus,
& dimissis peccatis tuis, perducat te ad
vitam æternam.

P. Amen.

Resp. Confiteor Deo omnipotenti,
beatæ Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptiste,
Sanctis Apostolis Petro & Paulo, omnibus
Sanctis, & tibi Pater: quia peccavi nimis
cogitatione, verbo & opere: Mea culpa,
Mea culpa, Mea maxima culpa. Ideo
precor beatam Mariam semper Virgi-
nem, beatum Michælem Archangelum,
beatum Joannem Baptistam, Sanctos Apo-
stolos Petrum & Paulum, omnes Sanctos,
& te Pater, orare pro me ad Dominum
Deum nostrum.

P. Misereatur vestri omnipotens Deus,
& dimissis peccatis vestris, perducat vos
ad vitam æternam.

Resp. Amen.

P. Indulgentiam, absolutionem, &
remissionem peccatorum nostrorum, tri-
buat nobis omnipotens & misericors Do-
minus.

Resp. Amen.

P. Deus tu conversus vivificabis nos.

Resp. Et Plebs tua lætabitur in te.

P. Ostende nobis Domine, misericor-
diam tuam.

Resp.

R. *The Almighty God be merciful to thee, and forgiving thee thy sins, bring thee to everlasting life.*

P. Amen.

R. *I confess to Almighty God, to the blessed Virgin Mary, to the blessed Michael the Archangel, to the blessed John Baptist, the Holy Apostles Peter and Paul, to all the Saints, and to you Father, that I have sinned exceedingly, in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Virgin Mary, blessed Michael the Archangel, the blessed John Baptist, the Holy Apostles Peter and Paul, and all the Saints, and you Father, to pray to our Lord God for me.*

P. *The Almighty God be merciful to you, and forgiving you your Sins, bring you to life everlasting.*

R. Amen.

P. *The Almighty and most merciful Lord, grant us Pardon, Absolution, and Remission of our Sins.*

R. Amen.

P. *Lord, if thou vouchsafe to turn towards us, thou wilt revive us.*

R. *And thy People will rejoice in thee.*

P. *Show unto us, O Lord, thy mercy.*

R. *Show*

Resp. Et salutare tuum da nobis.

P. Domine exaudi orationem meam.

Resp. Et clamor meus ad te veniat.

P. Dominus vobiscum.

Resp. Et cum Spiritu tuo.

Sacerdos ascendens ad Altare, dicit,

Aufer à nobis quæsumus, Domine, ini-
quitates nostras: ut ad Sancta Sanctorum, puris mereamur mentibus introire,
per Christum Dominum nostrum. *Amen.*

*Quum Sacerdos ad Altare ascenderit,
inclinatus dicit,*

Oramus te Domine, per merita San-
ctorum tuorum quorum Reliquiæ hic
sunt, & omnium Sanctorum, ut indul-
gere digneris omnia peccata mea. *Amen.*

In Missa solemni Celebrans incensat Altare.

I N T R O I T U S.

Benedicta sit Sancta Trinitas, atque
Indivisa Unitas: confitebimur ei, quia
fecit nobiscum misericordiam suam, Ps. 8. 1.
Domine Dominus noster, quam admirabile
est nomen tuum in universa Terra
y. **Gloria**

R. And give unto us thy Salvation.

P. O Lord, bear my Prayer.

R. And let my cry come unto thee.

P. Our Lord be with you.

R. And with thy Spirit.

The Priest going up to the Altar, says,

Take away from us our iniquities, we beseech thee, O Lord; that we may be worthy to enter with pure Minds into the Holy of Holies: Through Christ our Lord. Amen.

When the Priest is come up to the Altar, bowing down, he says,

We beseech thee, O Lord, by the merits of thy Saints, whose Relicks are here, and of all the Saints, vouchsafe to forgive me all my Sins! Amen.

Here at solemn Masses, the Priest incenseth the Altar.

The I N T R O I T.

Blessed be the holy Trinity, and the undivided Unity, We will confess to him, because he hath dealt mercifully with us, Psal. 81. O Lord, our Lord, how wonderful is thy Name over the whole Earth?

D

v. Glory

Gloria Patri, & Filio, & Spiritui Sancto. *Hicu erat in principio, & nunc, & semper, et in sæcula sæculorum. Amen.*

P. Kyrie eleyson.

R. Kyrie eleyson.

P. Kyrie eleyson.

R. Christe eleyson.

P. Christe eleyson.

R. Christe eleyson.

P. Kyrie eleyson.

R. Kyrie eleyson.

P. Kyrie eleyson.

Sequitur Gloria in Excelsis.

Gloria in Excelsis Deo, & in Terra pax hominibus bona voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te, gratias agimus tibi propter magnam Gloriam tuam ; Domine Deus Rex Cœlestis. Deus Pater omnipotens. Domine Fili Unigenite Iesu Christe. Domine Deus Agnus Dei, Fili Patris, qui tollis peccata Mundi, miserere nobis : qui tollis peccata Mundi, suscipe deprecationem nostram : qui sedes ad Dextram Patris, miserere nobis ; quoniam tu solus Sanctus, tu solus Dominus, tu solus Altissimus, Iesu Christe, cum Sancto Spiritu, in Gloria Dei Patris. *Amen.*

Sacerdos

Sacerdos et sens se ad Populum, dicit,

P. Domini natus vobiscum.

R. Et cum Spiritu tuo.

Oratio seu Collecta.

Onus sempiterne Deus, qui de-
muliis tuis in confessione veræ
Fidei, et potentia Majestatis adorare uni-
cere, et quæsumus ut eisdem fidei firmi-
tate in omnibus semper muniamur adver-
sitate, et Dominum nostrum Iesum Chri-
stum, &c.

R. Amen.

Lection Epistolæ beati Pauli Apostoli, ad Corinthis, Cap. 13. II.

Fratres, Gaudete, perfecti estote, erhor-
tanitui, idem sapite, pacem habete : E-
Deus pacis et dilectionis erit vobiscum.
Gratia Domini nostri Iesu Christi, et cha-
ritas Dei, et communicatio Sancti Spiritus
tus sit cum omnibus vobis.

R. Deo Gratias.

Graduale. Benedic es Domine, qui
intueris abyssos, et sedes super Cœlu-
bum.

V. Bene-

The Priest turning towards the People, says,

P. Our Lord be with you.

R. And with thy Spirit.

The Prayer, or Collect.

O Almighty everlasting God, who hast given unto us thy servants Grace, in the confession of the true Faith, to acknowledge the glory of the eternal Trinity: and in the power of Majesty, to adore the Unity: we beseech thee, that by the steadfastness of the same Faith, we may ever be defended from all adversities. Through our Lord Jesus Christ.

R. Amen.

The Lesson out of the Epistle of Paul the B. Apostle to the Corin**tians**, 13. II.

Brethren, rejoice, be perfect, be comforted, be of one mind, have peace; and the God of peace and of love shall be with you. The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

R. Thanks be to God.

The Gradual. Blessed art thou, O Lord, who beholdest the bottomless depths, and art above the Cherubim.

D 3

V. Blessed

V. Benedictus es Domine in firmamento Cœli, et laudabilis in secula. Alleluiah, Alleluiah.

V. Benedictus es Domine Deus Patrum nostrorum, et laudabilis in secula. Alleluia.

Oratio ante Evangelium.

Munda cor meum & labia mea, omnipotens Deus, qui labia Isaiæ Prophetæ calculo mundasti ignito: Ite me tuā grata miseratione dignare mundare, ut Sanctum Evangelium tuum digne valeam nuntiare, per Christum Dominum nostrum. *Amen.*

Jube Domine Benedicere.

Dominus sit in Corde meo & in labiis meis, ut digne & competenter annuntiem Evangelium suum. *Amen.*

P. Dominus vobiscum.

R. Et cum Spiritu tuo.

Sequentia Sancti Evangelii, secundum

Joannem, Cap. 15. 26.

In illo tempore, dixit Jesus Discipulis suis, Cum veneris Paracitus quem ego mittam tibi a Patre spiritum veritatis, qui a Patre procedit: ille testimonium percibebitis de vite. Et vos testimonium percibebitis, quia ab initio mecum eritis.

V. Blessed art thou in the Firmament
of Heaven, and praise worthy for ever.
Alleluia, Alleluia.

V. Blessed art thou, Lord God of
our Father, and praise-worthy for ever.
Alleluia.

The Prayer before the Gospel.

CLeanse my heart and my lips, O Almighty God, who didst cleanse the lips of the Prophet Isaiah with a burning coal: vouchsafe through thy gracious mercy, so to purifie me, that I may worthily deliver thy holy Gospel. Through Christ our Lord. Amen.

Bless me, O Lord.

Our Lord be in my heart, and in my lips,
that I may worthily and meetly declare his
Gospel. Amen.

P. Our Lord be with you.

R. And with thy Spirit.

The following Part of the holy Gospel,
according to S. John, Chap. 15. 26.

At that time, Jesus said to his Disciples; When the Comforter cometh, whom I will send to you from the Father, the Spirit of Truth, who proceedeth from the Father, he shall give testimony of me; and you shall give testimony, because you

estis. Hæc locutus sum vobis, ut non scandalizemini. Absque Synagogis facient vos: Sed venit hora, ut omnis qui interficit vos, arbitretur obsequium se præstare Deo. Et hæc facient vobis, quia non noverint Patrem, neque me. Sed hæc locutus sum vobis: ut cum venerit hora, eorum reminiscemini, quia ego dixi vobis.

R. Laus tibi Christe.

Tunc Sacerdos submissa voce, dicit,

Per Evangelica dicta deleantur nostra delicta. Amen.

Tunc dicitur Credo, quando dicendum est.

Credo in unum Deum Patrem omnipotentem, Factorem Cœli & Terræ, visibilium omnium & invisibilium. Et in unum Dominum Jesum Christum Filium Dei unigenitum. Et ex Patre natum ante omnia sacula. Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, Genitum non factum: consubstantiale Patri, per quem omnia facta sunt. Qui propter nos homines, & propter nostram salutem descendit de Cœlis. Et incarnatus est de Spiritu Sancto,

are with me from the beginning. These things I have spoken to you, that you be not scandalized. Out of the Synagogues they will cast you: But the hour cometh, that every one who killeth you, shall think that he doth service to God. And these things they will do to you, because they have not known the Father nor me. But these things I have spoken to you, that when the hour shall come, you may remember them, that I told you.

R. Praise be to thee, O Christ.

Then the Priest says in a low Voice,
*May our Sins be blotted out by the words
of the Gospel.*

Next follows the Nycen Creed, when it ought to be said,

I Believe in one God, the Father Almighty,
Maker of Heaven and Earth, and of all
Things visible and invisible.

And in one Lord Jesus Christ, the only
begotten Son of God; and born of the Father
before all ages. God of God, Light of Light,
true God of true God: begotten not made:
who consubstantiate to the Father, by whom
all things were made. Who for us Men and
for our Salvation, came down from Heaven
and was incarnate by the Holy Ghost, of the

Sancto, ex *Maria*, Virgine, ET HOMO
FACTUS EST: Crucifixus etiam pro
nobis, sub *Pontio Pilato* passus & sepultus
est, & resurrexit tertia die secundum
Scripturas. Et ascendit in Cœlum, sedet
ad dexteram Patris. Et iterum Venturus
est cum gloria Judicare vivos & mor-
tuos: cuius Regni non erit finis. Et in
Spiritum Sanctum, Dominum & vivifi-
cantem, qui ex Patre Filioque procedit.
Qui cum Patre & Filio simul adoratur,
& conglorificatur, qui loquutus est per
Prophetas; Et unam Sanctam Catholicam &
Apostolicam Ecclesiam: Con-
fiteor unum Baptisma in remissionem
peccatorum. Et expecto resurrectionem
mortuorum, & vitam venturi sœculi.
Amen.

P. **D**ominus vobiscum.

R. Et cum Spiritu tuo.

Oremus.

Offertorium. **Benedictus sit Deus**
Pater, unigenitusque Dei Filius: quia
fecit nobiscum misericordiam suam.

Hostiam

Virgin Mary, AND WAS MADE MAN. Was crucified also for us, suffered under Pontius Pilate, and was buried, and the third day rose again, according to the Scriptures. And ascended into Heaven, sitteth at the right hand of the Father: And shall come again with glory, to judge both the living and the dead, of whose Kingdom there shall be no end. And in the Holy Ghost, the Lord and giver of Life, who proceedeth from the Father and the Son: Who together with the Father and the Son, is adored and glorified, who spake by the Prophets. And one Holy, Catholick, and Apostolick Church. I confess one Baptism for the Remission of Sins. And I expect the Resurrection of the Dead, and the Life of the World to come. Amen.

P A R T. II.

The Preparation and Sanctification of the Bread and Wine, for the use of the Sacrifice.

P. OUR Lord be with you.
R. And with thy Spirit.
Let us pray.

The Offertory. Blessed be God the Father, and the only begotten Son of God; as also the Holy Ghost; because he hath dealt mercifully with us. The

Hostiam offerens, dicit,

Suscipe, Sancte Pater, omnipotens æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo & vero, pro innumerabilibus peccatis, & offenditionibus & negligentiis meis, & pro omnibus circumstantibus, & pro omnibus fidelibus Christianis vivis atque defunctis: ut mihi & illis proficiat ad Salvacionem in vitam æternam. *Amen.*

Aquam miscendam in Calice benedicit, dicens,

Deus qui Humanæ substantiæ dignitatem mirabiliter condidisti, & mirabilius reformasti: Da nobis per hujus Aquæ, & Vini Mysterium, ejus Divinitatis esse confortes, qui humanitatis nostræ fieri dignatus est particeps, *Iesus Christus* Filius tuus Dominus noster: qui tecum vivit & regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. *Amen.*

Calicem offers, dicens,

Oferimus tibi Domine *Calicem* salutaris, tuam deprecantes clementiam;

The Priest offering up the Host, says,

Accept, O holy Father, Almighty and Eternal God, this unspotted Host, which I by unworthy Servant offer unto thee, my living and true God, for my innumerable sins, offences, and negligences: and for all here present, as also, for all faithful Christians both living and dead, that it may avail both me and them, unto Everlasting Life. Amen.

The Priest puts the Wine and the Water into the Chalice, saying,

O God, who created Human Nature; hast wonderfully dignified it, and more wonderfully reform'd it: Grant that by the Mystery of this Water and Wine, we may be made partakers of his Divinity, who vouchsafed to become partaker of our humanity; Jesus Christ our Lord thy Son, who with thee, in the unity of the Holy Ghost, liveth and reigneth God for ever and ever. Amen.

He offers the Chalice, saying,

We offer unto thee, O Lord, the Chalice of Salvation, beseeching thy Clemency,

am: ut in conspectu Divinæ Majestatis tuæ , pro nostra & totius Mundi salute cum odore suavitatis ascendat. *Amen.*

Inclinatus, dicit,

IN Spiritu humilitatis, & in animo contrito suscipiamur à te Domine, & sic fiat Sacrificium nostrum in conspectu tuo hodie, ut placear tibi Domine Deus.

Benedicens Panem & Vinum, dicit,

Veni Sanctifier, omnipotens æternæ Deus, & **+** benedic hoc Sacrificium tuo sancto nomini præparatum.

Lavat manus, dicens,

Psalmus xxv. 6.

Lavabo inter innocentes manus meas,
& circumdabo Altare tuum Domine.
Ut audiam vocem Laudis; & enarrarem universa mirabilia tua.

Domine dilexi decorem domus tuæ,
& Locum habitationis Gloriarum tuarum.

Ne perdas cum impiis, Deus, animam meam, & cum viris Sanguinum vitam meam.

In quorum manibus iniquitates sunt,
dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me & miserere mei.

Pes

mency, that it may ascend before thy Divine Majesty, as a most sweet odour for our Salvation, and for that of the whole World. Amen.

The Priest bowing, says,

Accept us, O Lord, in the spirit of humili-
ty and contrition of heart: and grant
that the Sacrifice we offer this day in thy sight,
may be pleasing to thee, O Lord God.

Blessing the Bread and Wine, he says,
Come, O Almighty and Eternal God, the
Sanctifier, and **+** bless this Sacrifice,
prepared for the glory of thy holy Name.

He washeth his Hands, saying,

Psal. xxv. 6.

IWill wash my bands among innocents: and
will compass thy Altar, O Lord.

That I may hear the voice of praise: and
shew forth all thy marvellous works.

Lord, I have loved the beauty of thy House,
and the place of the habitation of thy glory.

Destroy not, O God, my Soul with the im-
pious, and my Life with bloody Men.

In whose bands are iniquities: their right
hand is filled with gifts.

But I have walked in my innocency: re-
deem me, and have mercy on me,

Pes in eius stetit in directo, in Ecclesiis
benedicam te Domine.

Gloria Patri, & Filio, &c.

Inclinatus in medio Altaris, dicit,

Suscipe Sancta Trinitas, hanc oblationem, quam tibi offerimus obmemoriam Passionis, Resurrectionis, & Ascensionis Iesu Christi Domini nostri: & in honore beatæ Mariae semper Virginis, & beati Joannis Baptiste, & Sanctorum Apostolorum Petri & Pauli, & istorum; & omnium Sanctorum; ut illis proficiat ad honorem, nobis autem ad salutem: & illi pro nobis intercedere dignentur in Cœlis, quorum memoriam agimus in terris. Per Dominum nostrum. Amen.

Versus ad Populum, dicit,

ORate, fratres, ut meum ac vestrum Sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Populus respondet,

Suscipiat Dominus hoc Sacrificium de manibus tuis, ad laudem & gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suæ sanctæ.

*My foot bath stood in the direct way : in
the Churches I will bless thee O Lord.*

Glory be to the Father, &c.

The Priest bowing in the midst of the Altar, says,

Receive, O Holy Trinity, this Oblation, which we make unto thee, in the memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. And in honor of the ever blessed Virgin Mary, and of the blessed St. John Baptist, and of the holy Apostles Peter and Paul, and of those, and of all the Saints ; that it may be available to their honor, and to our salvation. And let them vouchsafe to intercede for us in Heaven, whose Memory we celebrate on Earth : Through the same Christ our Lord. Amen.

Turning himself towards the People, he says,

Bbrethren, pray that my Sacrifice and yours, may be acceptable in the sight of God the Father Almighty.

The People Answer,

OUR Lord receive the Sacrifice from thy hands, to the praise and glory of his Name, and to the benefit both of us, and of all his Holy Church.

This

Secreta.

Sanctifica, quæsumus Domine Deus noster, per tui sancti nominis invocationem; hujus oblationis Hostiam, et per eam nosmetipos tibi perfice munus æternum. Per Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Prosequitur clara voce dicens,
Per omnia saecula saeculorum.
R. Amen.

P RÆFATI O.

P. Domini vobiscum.
R. Et cum Spiritu tuo.
P. Sursum corda.
R. Habemus ad Dominum.
P. Gratias agamus Domino Deo nostro.
R. Dignum & justum est.

Vere dignum et justum est, æquum, et salutare nos tibi semper et ubique gratias, agere: Domine, sancte Pater omnipotens æterne Deus; Qui cum unigenito Filio tuo, et Spiritu sancto, unus es Deus, unus es Dominus: non in unius singularitate Personæ, sed in unius Trinitate substantie. Quod enim de tua gloria, revelante

te

The secret Prayer.

Sanctifie, we beseech thee, O Lord our God, by the invocation of thy holy Name, this Host we offer unto thee; and perfect us thereby an Eternal Oblation to thy self: Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God.

And he goes on, saying with a loud voice,

World without end.

R. Amen.

The PREFACE.

P. OUR Lord be with you.

R. And with thy Spirit.

P. Lift up your hearts.

R. We lift them up to our Lord.

P. Let us give thanks to our Lord God.

R. It is meet and just so to do.

It is verily meet and just, right, and available to salvation, that we always, and in all places, give thanks to thee, O Holy Lord, Father Almighty, Eternal God. Who together with thy only begotten Son, and the Holy Ghost, art one God, one Lord, not in the singularity of Persons, but in Trinity of one and the same

te credimus, hoc de Filio tuo, hoc de Spí-
ritu sancto, sine differentia discretionis
sentimus. Ut in confessione veræ sempi-
ternæque Deltatis, et in personis proprie-
tas, et in essentia unitas, et in Majestate
adoretur æ qualitas. Quam laudant An-
geli, atque Archangeli, Cherubim quoque
ac Seraphim: qui non cessant clamare
quotidie, una voce dicentes:

Sanctus, sanctus, sanctus, Dominus
Deus Sabbaoth, pleni sunt Cœli et Ter-
ra gloria tua. Hosanna in excelsis. Bene-
dictus qui venit in nomine Domini. Ho-
sanna in excelsis.



C A N O N M I S S . Æ .

TE igitur, clementissime Pater, per
Jesum Christum, filium tuum Do-
minum nostrum supplices rogamus, ut
petimus, ut accepta habeas, & benedicas,
hæc dona, hæc munera, hæc sancta Sacrificia illibata, in primis, quæ
tibi offerimus pro Ecclesia tua sancta
Catholica,

same substance. For what we believe of thy Glory, as thou hast revealed it to us; the same do we believe of thy Son, of the Holy Ghost, without difference or distinction. That in the Confession of the true and eternal Deity, together with propriety in Persons, Unity also in Essence, and Equality in Majesty be adored: Which the Angels and Archangels praise, as also the Cherubins and Seraphins; who cease not to cry out daily with one voice, saying,

Holy, Holy, Holy, Lord God of Sabaoth. The Heavens and Earth are full of thy Glory. Hosanna in the Highest. Blessed is he that cometh in the Name of our Lord. Hosanna in the Highest.

P A R T. III.

The Canon of the Mass; or the main Action of the Sacrifice.

Therefore most merciful Father, we humbly pray and beseech thee, through thy Son Jesus Christ our Lord, that thou accept and bless these  Gifts, these  Presents, these holy  unspotted Sacrifices, which in the first place we offer unto thee for thy Holy Catholic Church, to which vouchsafe, we beseech

Catholica, quam pacificare, custodire, adunare, & regere digneris toto orbe terrarum, una cum Famulo tuo Papa nostro N. & Antistite nostro N. & Rege nostro N. & omnibus orthodoxis atque Catholicæ & Apostolicæ fidei cultoribus.

Conmemoratio pro Vivis.

Memento, Domine, famulorum famularumque tuarum N. & N.

Orat aliquantulum pro quibus orare intendit.

Et omnium circumstantium quorum tibi fides cognita est nota devotio, pro quibus tibi offerimus; vel qui tibi offerunt hoc Sacrificium laudis pro se, suisq; omnibus, pro redemptione animarum suarum, pro spe salutis, & incolumitatis, suæ, tibique reddunt vota sua æterno Deo, vivo & vero.

Infra Actionem.

Communicantes, & memoriam venerantes, in primis Gloriosæ semper Virginis *Marie* Genitricis Dei, & Domini nostri Iesu Christi, sed & beatorum Apostolorum & Martyrum tuorum, Petri & Pauli, Andreae, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis & Thadæi, Lini, Cle-

ti,

seech thee to grant peace; as also to preserve, unite, and govern throughtout the World, together with thy Servant Pope N. and our Bishop N. and our King N. as also all Orthodox believers, and professors of the Catholick and Apostolick Faith.

A Commemoration for the Living.

Be mindful, O Lord, of thy servants, Men and Women, N. and N.

He prays a while for those he intends to pray for.

And of all here present, whose Faith and Devotion is known unto thee, for whom we offer, or who offer up to thee this Sacrifice of praise for themselves, and for all theirs; for the redemption of their Souls, for the hope of their Health and Safety, and pay their Vows to thee, the Eternal, Living and True God.

Communicating with, and honoring the Memory, especially of the ever Virgin Mary Mother of our Lord God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Bartholomew, Matthew, Simon and Thadæus, Linus, Cletus, Clement, Xistus, Cornelius, Cyprian,

ti, Clementis, Xisti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis, & Pauli, Cosmæ & Damiani, & omnium Sanctorum tuorum, quorum meritis precibusq; concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. *Amen.*

Tenens manus expansas super Oblata, dicit,

Hanc igitur Oblationem servitutis nostræ, & cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, & in Electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. *Amen.*

Quam Oblationem tu Deus in omnibus quæsumus, **+** benedictam, **+** ad scriptam, **+** ratam, rationabilem, acceptabilemque facere digneris, ut nobis **+** Corpus, & **+** Sanguis fiat dilectissimi Filii tui Domini Nostri Jesu Christi.

Qui pridie, quam pateretur, accepit panem in sanctas ac venerabiles manus suas, & elevatis oculis in cœlum, ad te Deum Patrem suum Omnipotentem, tibi gratias agens, benedixit, fregit, deditq;

prian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints; by whose Merits and Prayers, grant that we may in all things be defended by the help of thy protection. Through the same Christ our Lord. Amen.

The Priest spreading his hands over the Oblations, says,

WE therefore beseech thee, O Lord, graciously to accept this Oblation, of our Servitude; as also of thy whole Family, and dispose our days in thy peace, and preserve us from eternal Damnation, and rank us in the number of thy Elect. Through Christ our Lord. Amen.

WHICH Oblation do thou, O God, vouchsafe, we beseech thee, in all things to make X blessed, X approved, X ratified, reasonable, and acceptable, that it may be made to us, the X Body, and X Blood of thy most beloved Son our Lord Jesus Christ.

Who the day before he suffered, took Bread into his holy and venerable bands, and his eyes lifted up towards Heaven to thee, God Omnipotent Father, giving thanks to thee,

E. be

ditq; Discipulis suis, dicens, Accipite &
manducate ex hoc omnes, HOC EST
ENIM CORPUS MEUM.

*Genusflexus adorat Hostiam, & ostendit
Populo.*

Simili modo postquam cœnatum est,
accipiens & hunc præclarum Calicem in
sanctas ac venerabiles manus suas, item
tibi gratias agens, benedixit, deditque
Discipulis suis, dicens, Accipite & bi-
bite ex eo omnes, HIC EST ENIM
CALIX SANGUINIS MEI, NOVI
ET ÆTERNI TESTAMENTI, MY-
STERIUM FIDEI: QUI PRO VO-
BIS ET PRO MULTIS EFFUNDE-
TUR IN REMISSIONEM PECCA-
TORUM.

Hæc quotiescumque feceritis, in mei
memoriam facietis.

*Genusflexus adorat, & Calicem ostendit
Populo.*

Unde & memores, Domine, nos servi-
tui, sed & plebs tua Sancta, ejusdem
Christi Filii tui Domini nostri tam beatæ
Passionis, necnon ab inferis Resurrecti-
onis, sed & in Cœlos gloriose Ascensi-
onis; offerimus præclaræ Majestati tuæ
de tuis donis ac datis, Hostiam  pu-
ram,

be blessed, brake, and gave to his Disciples, saying, Take and eat ye all of this, FOR THIS IS MY BODY.

Kneeling the Priest adores and elevates the Sacred Host.

In like manner after he had supp'd, taking also this excellent Chalice into his body and venerable bands, giving thee also thanks, be blessed and gave to his Disciples, saying, Take and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

As often as ye do these things, ye shall do them in memory of me.

Here the Priest kneeling, adores and elevates the Chalice.

Wherfore, O Lord, we thy Servants, as also thy holy People, being mindful both of the blessed Passion of the same Christ thy Son our Lord, and of his Resurrection; as also of his glorious Ascension into Heaven, offer unto thy most excellent Majesty, of thy Gifts bestowed upon us, a pure $\text{\tfrac{a}{c}}$ Host,

ram, Hostiam + sanctam, Hostiam + immaculatam, Panem + sanctum vitæ aeternæ, & Calicem + salutis perpetua.

Supra quæ propitio ac sereno vultu respicere digneris, & accepta habere sicuti accepta habere dignatus es munera pueri tui justi Abel, & Sacrificium Patriarchæ nostri Abrahamæ; & quod tibi obtulit Summus Sacerdos tuus Melchisedec, Sanctum Sacrificium, Immaculatam Hostiam.

Supplices te rogamus, Omnipotens Deus; jube hæc præferri per manus sancti Angeli tui in sublime Altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac Altaris participatione, Sacrosanctum Filii tui + Corpus & + Sanguinem sumperimus, omni benedictione cœlesti, & gratia repleamur. Per eundem Christum Dominum nostrum. *Amen.*

Commemoratio pro Defunctis.

Memento, etiam, Domine, famulorum famularumque tuarum N. & N. qui nos præcesserunt cum signo Fidei, & dormiunt in somno pacis.

Orat aliquantulum pro iis Defunctis, pro quibus orare intendit.

Ipsis Domine, & omnibus in Christo quiescentibus, locum refrigerii, Luctis & Pacis,

an holy $\text{\textt{T}}$ Host, an immaculate $\text{\textt{T}}$ Host; the
holy $\text{\textt{T}}$ Bread of eternal life, and Chalice
 $\text{\textt{T}}$ of everlasting Salvation.

Upon which vouchsafe to look, with a propitious and serene countenance, and to accept them, as thou wert pleased graciously to accept the gifts of thy just Servant Abel, and the Sacrifice of our Patriarch Abraham, and that which thy High Priest Melchisdeck offered to thee, a holy Sacrifice and immaculate Host.

We most humbly beseech thee, Almighty God, command these things to be carried by the hands of thy holy Angel, unto thy high Altar, in the sight of thy divine Majesty, that as many of us as by this participation of the Altar, shall take the most sacred $\text{\textt{T}}$ Body and $\text{\textt{T}}$ Blood of thy Son, may be filled with all heavenly Blessing and Grace: Through the same Christ our Lord. Amen.

The Commemoration for the Dead.

BE mindful, O Lord, of thy Servants N. and N. who are gone before us, with the sign of Faith, and rest in the sleep of Peace.

Here are mentioned such Dead, as are pray'd for in particular.

To whom, O Lord, and to all that rest in Christ, grant, we beseech thee, a place

Pacis, ut indulgeas deprecamur. Per eundem Christum Dominum nostrum.

Amen.

Manu percutit sibi peccatum.

NObis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam & societatem donare digneris, cum tuis sanctis Apostolis & Martyribus, cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agneta, Cæcilia, Anastasia, & omnibus Sanctis tuis: intra quorum nos consortium non æstimator meriti, sed veniae, quæsumus largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper bona creas, **+** sanctificas, **+** vivificas, **+** benedicis, & præstas nobis. Per **+** ipsum, & cum **+** ipso, et in **+** ipso, est tibi Deo Patri **+** Omnipotenti in unitate Spiritus **+** Sancti, omnis Honor & Gloria.

P. Per omnia sæcula sæculorum.

Resp. Amen.

Oremus.

of refreshment, of light, and of Peace :
Through the same Christ our Lord. Amen.

The Priest knocking his Breast, saith,

To us also sinners, thy Servants, hoping
in the multitude of thy Mercies, vouch-
safe to grant some part and society with
thy holy Apostles and Martyrs, with John,
Stephen, Matthias, Barnabas, Ignatius,
Alexander, Marcellinus, Peter, Felicitas,
Perpetua, Agatha, Lucy, Agnes,
Cecilia, Anastasia, and all the Saints ;
into whose company admit us, we beseech
thee, not weighing our Merit, but granting
us pardon. Through Christ our
Lord.

By whom, O Lord, thou dost always
create, + sanctifie, + quicken, + bless,
and give us all these good things. By +
Him, and with + Him, and in + Him,
is to thee, God the Father + Almighty,
in the Unity of the Holy + Ghost, all Ho-
nor and Glory.

P. For ever and ever.

R. Amen.

Oremus.

PRæceptis salutaribus moniti, & di-
vina institutione formati, audemus
dicere.

Pater noster, qui es in cœlis, Sancti-
ficetur nomen tuum : Adveniat regnum
tuum : Fiat voluntas tua, sicut in cœlo,
& in terra : Panem nostrum, quotidi-
anum da nobis hodie ; Et dimittite nobis
debita nostra, sicut & nos dimittimus de-
bitoribus nostris. Et ne nos inducas in
tentationem : Sed libera nos à malo.

i. P. Amen.

Libera nos, quæsumus Domine, ab
omnibus malis, præteritis, præsentibus
& futuris : & intercedente beata & glo-
riosa semper Virgine Dei Genitrice Ma-
ria, cum beatissimis Apostolis tuis Petro &
Paulo, atque Andræa, & omnibus San-
ctis, da propitiis pacem in diebus nostris:
ut ope misericordiæ tuæ adjuti, & à pec-
cato simus semper liberi, & ab omni per-
turbatione securi. Per eundem Domi-
num nostrum Jesum Christum Filium
tuum,

P A R T. IV.

*The Communion, or Sacramental part
of the Canon.*

Let us pray.

BEING admonished by wholesome precepts, and taught by divine Institution, we presume to say,

Our Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done on Earth, as it is in Heaven. Give us this day, our daily Bread: And forgive us our Trespasses, as we forgive them that Trespass against us; and lead us not into temptation; But deliver us from evil.

P. Amen.

*Deliver us, we beseech thee, O Lord,
from all evils past, present, and to come.
And by the intercession of the blessed and e-
ver glorious Virgin, Mother of God: and
of the holy Apostles, Peter and Paul, and
Andrew, and all the Saints: grant pro-
pitiously to us peace in our days; that through
the assistance of thy mercy, we may be al-
ways free from sin, and secured from all di-
sturbance: Through the same Lord Jesus
Christ thy Son, who wish thee, liveth and*

tuum, qui tecum vivit & regnat in unitate Spiritus Sancti Deus: Per omnia sæcula sæculorum.

R. Amen.

P. Pax Domini sit semper vobiscum.

Resp. Et cum Spiritu tuo.

Frangit Hostiam, & particulam ejus immittit in Calicem, dicens,

HÆC commixtio & consecratio Corporis & Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis vitam æternam. *Amen.*

Inclinatus Sacramento, & ter pectus percutiens, dicit,

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Domine Jesu Christe, qui dixisti Apostolis tuis, Pacem relinquo vobis, pacem meam do vobis; ne respicias peccata mea, sed fidem Ecclesiarum tuarum secundum voluntatem tuam pacificare & coadunare digneris: Qui vivis & regnas Deus. Per omnia sæcula sæculorum. *Amen.*

Domine

The Canon of the Mass. 83

reigneth God, in the Unity of the Holy Ghost.

P. World without end.

R. Amen.

P. The peace of our Lord be always with you.

R. And with thy Spirit.

Breaking the Host, he puts a particle thereof into the Chalice, saying,

MA Y this Commixture and Consecration of the Body and Blood of our Lord Jesus Christ, be to us that receive it effectual to eternal Life. Amen.

Then bowing, and knocking his Breast thrice, he says,

Lamb of God, that takest away the sins of the World, have mercy on us.

Lamb of God, that takest away the sins of the World, have mercy on us.

Lamb of God, that takest away the sins of the World, grant us peace.

Lord Jesu Christ, who saidst to thy Apostles, I leave peace unto you, I give you my peace, regard not my sins, but the Faith of thy Church, and vouchsafe according to thy will, to pacifie and unite it; who livest and reignest for ever and ever. Amen.

Lord

Domine Jesu Christe, Fili Dei vivi,
qui ex voluntate Patris, cooperante
Spiritu Sancto, per mortem tuam Mundum
vivificasti: libera me per hoc Sacro-
sanctum Corpus & Sanguinem tuum, ab
omnibus iniquitatibus meis, & universis
malis; & fac me tuis semper inhærere
mandatis, & à te nunquam separari per-
mittas: qui cum eodem Deo Patre &
Spiritu Sancto vivis & regnas Deus in
sæcula sæculorum. *Amen.*

PErceptio Corporis tui, Domine Jesu
Christe, quod ego indignus sumere
præsumo, non mihi proveniat in judi-
cium & condemnationem; sed pro tua
pietate proslt mihi ad tutamentum men-
tis & corporis, & ad medelam percipien-
dam: qui vivis & regnas cum Deo Patre,
in unitate Spiritus sancti Deus, per om-
nia sæcula sæculorum. *Amen.*

*Genuscit, surgit, & Hostiam accipiens,
dicit,*

Panem Cœlestem accipiam, & no-
men Domini invocabo.

Perentio

Lord Jesu Christ, Son of the living God, who according to the will of thy Father, hast by thy death (through the cooperation of the Holy Ghost,) given Life to the World: deliver me by this thy most sacred Body and Blood, from all my iniquities, and from all evils: and make me always adhere to thy Commandments, and never suffer me to be separated from thee: who livest and reignest with God the Father, in the Unity of the Holy Ghost, God, World without end. Amen.

LE T not the Participations of thy Body, O Lord Jesus Christ, which I unworthy presume to receive, turn to my Judgment and Condemnation: but let it through thy mercy, be available to the Safeguard and Remedy both of Soul and Body: Who with God the Father, in the Unity of the Holy Ghost, livest and reignest God, for ever and ever. Amen.

Kneeling, rising, and taking the Host in his hands, he says,

I Will take this heavenly Bread, and will call upon the name of our Lord.

Percutiens pectus, dicit ter devote & humiliiter.

Domine, non sum dignus, ut intres sub tectum meum; sed tantum dic verbo, & sanabitur anima mea.

Domine, non sum dignus, ut intres sub tectum meum; sed tantum dic verbo, & sanabitur anima mea.

Domine, non sum dignus, ut intres sub tectum meum; sed tantum dic verbo, & sanabitur anima mea.

Sumit reverenter ambas partes Hostiæ.

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

Calicem accipiens, dicit.

Quid retribuam Domino pro omnibus quæ retribuit mihi?

Calicem salutaris accipiam, & nomen Domini invocabo.

Laudans invocabo Dominum, & ab inimicis meis salvus ero.

*Sumit totum Sanguinem cum particula,
& dicit,*

Sanguis Domini nostri Jesu Christi, custodiat animam meam in vitam æternam. Amen.

Sumens

Heknocks his Breast, saying thrice humbly and devoutly.

Lord, I am not worthy that thou shouldest enter under my Roof: say but only the word, and my Soul shall be healed.

Lord, I am not worthy that thou shouldest enter under my Roof: say but only the word, and my Soul shall be healed.

Lord, I am not worthy that thou shouldest enter under my Roof: say but only the word, and my Soul shall be healed.

Receiving reverently both parts of the Host, he says,

THE Body of our Lord Jesus Christ preserve my Soul to everlasting Life Amen.

Taking the Chalice, he says,

WHat shall I render to our Lord, for all things that he hath given to me?

I will take the Chalice of Salvation, and I will call upon the Name of our Lord.

Praising, I will call upon our Lord: and I shall be saved from my Enemies.

Receiving the Blood of our Saviour, he says,

THE Blood of our Lord Jesus Christ, preserve my Soul to everlasting Life. Amen.

Tak-

Sumens primam Ablutionem, dicit,

Quod ore sumpsimus, Domine, pura mente capiamus, & de munere temporali fiat nobis remedium sempiternum.

Sumens secundam Ablutionem, dicit,

Corpus tuum, Domine, quod sumpsī, & sanguis quem potavi, adhæreat visceribus meis; & præsta, ut in me non remaneat scelerum macula, quem pura & sancta refecerunt Sacra menta. Qui vivis & regnas in sæcula sæculorum. Amen.

Digitos, Os, Calicem extergit; deinde proficitur Missam.

Communio.

Benedicimus Deum cœli, & coram omnibus viventibus confitebimur ei: quia fecit nobiscum misericordiam suam.

P. D^{omi}nus vobiscum.
R. Et cum Spiritu tuo.

Post-

Taking the first Ablution, he says,

Great Lord, what we have received
with our Mouth, we may receive with
a pure Mind, that of a Temporal Gift, it may
become to us an Eternal Remedy.

Taking the second Ablution, he says,

May thy Body, O Lord, which I have
received, and thy Blood which I
have Drank, cleave to my Bowels :
and grant that no stain of Sin remain in me,
whom these pure and holy Sacraments have
fed. Who livest and reignest for ever and
ever. Amen.

He wipes his Mouth, his Fingers, and the
Chalice ; and then continues the Mass.

The Communion.

We bless the God of Heaven, and will
confess unto him before the whole
World, because he hath done mercifully
with us.

P A R T. V.

*The Publick Thanksgiving after the
Communion.*

P. **O**UR Lord be with you.

R. And with thy Spirit.

Let

Post communio.

Proficiat nobis ad salutem corporis & animæ, Domine Deus noster, hujus sacramenti susceptio: et sempiternæ Trinitatis, ejusdemque individuæ Unitatis confessio. Per Dominum nostrum Jesum Christum.

R. Amen.

P. Dominus vobiscum.

R. Et cum Spiritu tuo.

P. Ite, Missa est.

R. Deo gratias.

Placeat tibi, sancta Trinitas, obsequium servitutis meæ, & præsta, ut Sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihi que, & omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, dicit,

Benedic vos omnipotens Deus, Pater, & Filius, & Spiritus Sanctus.

R. Amen.

P. Dominus vobiscum.

R. Et cum Spiritu tuo.

Initium

Let us pray.

O Lord our God, grant that the receiving of this Holy Sacrament, and the Confession of the Eternal Trinity, and indivisible Unity of the same, may avail us to Salvation of Body and Soul. Through our Lord Jesus Christ.

R. Amen.

P. Our Lord be with you.

R. And with thy Spirit.

P. Depart, Mass is finished.

R. Thanks be to God.

LE T the performance of my Duty, O Holy Trinity, be pleasing to thee; and grant that the Sacrifice which I unworthy have Offered up in the sight of thy Majesty, may be acceptable to thee: And through thy mercy, be propitiatory to me, and to all those for whom I have Offered it. Through Christ our Lord. Amen.

The Priest turning himself towards the People, says,

A Lmighty God, Father, Son, and Holy Ghost,  bless you.

R. Amen.

P. Our Lord be with you.

R. And with thy Spirit.

P. The

Initium sancti Evangelii, secundum
Joannem.

R. Gloria tibi Domine.

IN principio erat Verbum, & Verbum
erat apud Deum : & Deus erat Ver-
bum : hoc erat in principio apud Deum :
Omnia per ipsum facta sunt, & sine ipso
factum est nihil, quod factum est, in ipso
vita erat, et vita erat lux hominum: & lux
in tenebris lucet, & tenebræ eam non com-
prehenderunt. Fuit homo missus a Deo,
cui nomen erat Joannes. Hic venit in testi-
monium, ut testimonium perhiberet de
lumine, ut omnes crederent per illum.
Non erat ille lux ; sed ut testimonium
perhiberet de lumine. Erat lux vera quæ
illuminat omnem hominem venientem
in hunc Mundum. In Mūndo erat, &
Mundus per ipsum factus est, & Mundus
eum non cognovit. In propria venit, &
sui eum non receperunt. Quotquot au-
tem receperunt eum, dedit eis potesta-
tem filios Dei fieri : his, qui credunt in
nomine ejus , qui non ex sanguine , ne-
que ex voluntate carnis, neque ex volun-
tate viri ; sed ex Deo nati sunt. ET
VERBUM CARO FACTUM EST;
& habitavit in nobis ; & vidimus gloriam
ejus, gloriam quasi **Unigeniti à Pa-**

R. Deo gratias.

P. The beginning of the Gospel according
to St. John.

R. Glory be to thee, O Lord.

IN the Beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God. All things were made by him: and without him was made nothing. That which was made, in him was Life, and the Life was the Light of Men: and the Light shined in Darkness, and the Darkness did not comprehend it. There was a Man sent from God, whose name was John. This Man came for Testimony, to give Testimony of the Light, that all Men believe through him. He was not the Light, but to give Testimony of the Light. It was the true Light, which enlightneth every Man that cometh into the World. He was in the World, and the World was made by him, and the World knew him not. He came to his own, and his own received him not. But as many as received him, he gave them power to be made the Sons of God, to those that believe in his Name. Who, not of Blood, nor of the will of Flesh, nor of the will of Man, but of God are born: **AND THE WORD WAS MADE FLESH**, and dwelt in us. And we saw the Glory of him; Glory as it were of the only begotten of the Father, full of Grace and Verity.

R. Thanks be to God.

Non

*Non licet sine Episcopo Sacrificium
immolare, neque MISSAS celebrare.*
Ignat. Epist. ad Smyrn.

T H E
HOLY MASS
EXPOUNDED
In Particulars.

P A R T. III.

*Vetustatem novitas,
Umbram fugat veritas,
Noctem luna eliminat.*

Prosa in Festo Corp. Christi.

JOEL YOUNG

ONE HUNDRED

THREE HUNDRED

M. A.

1820. 2. 20. G. C. G.

P A R T I.

The Preparation of the OFFERERS.

Answering to the first Condition required for a Sacrifice both in the Law of Nature and of Moses; namely, *The Sanctification of the Persons*; From the beginning to the Offertory.

Of the Preparation of the Offerers in General.

Pray'r is the most powerful means that is in Gods Church, to force (as *Tertullian* speaks,) the Divine Majesty not to deny us whatever we demand of him. And because the *Mass* is the prime and most effectual of all Prayers; it is therefore stiled by the Holy Fathers, *The Prayer of Oblation*; in which is contained the Principle, the

F chief

chief Instrument, and the Mediator of all Grace ; who also grants it as a Lord, and Master-like , sets it a work in the Body of his Church.

At Mass, Christ Sacrificeth himself for each of us, as often as we will, and that is it that makes the Prayers we offer to God at Mass so effectual , that by the Oblation thereof, it is almost impossible we should be deny'd whatever we demand either of him, or of his Father by him. Nay, one only of these Oblations would be sufficient, if we went prepared to it as we ought.

This makes me fear, both for my self and for all those that assist at Mass ; because methinks one should come with more Reverence, and with greater Devotion than usually we do; for extraordinary Mysteries require extraordinary Preparations. Nor must they otherwise be approached unto, than with that reverence which is due to sacred Things. And we do but expose our selves to the indignation of Heaven, when we think to partake of them, without that preparation, which their stupendious Holiness requires.

That we may therefore hear Mass with those Dispositions which each Quality

lity it is attended with, exacts; we must know, That as there are three sorts of Sacrifices, *viz.* of *Nature*, of *Moses*, and of *Grace*; there are likewise three sorts of Preparations, formerly termed the *Sanctification of the Persons*, that were to offer and assist at the Sacrifice.

The Sanctification, in the Law of Nature, we find mentioned in *Job.* 1. 4. where it is said, *That he sanctified his Children*, before he offered up Sacrifices for them. But what Ceremonies they made use of at this first sort of Sanctification, we find not Recorded. Yet we may well suppose it to have been some Religious Act, which right reason suggested to them.

The second sort of Sanctification or Preparation of the Persons before the Sacrifice, we find in the first Book of *Kings*; where the Prophet *Samuel* said to the Masters of Families, *I come to offer Sacrifices to the Lord; sanctifie your selves, and come with me, that I may offer;* *Isaiah then sanctified his Children, and called them to the Sacrifice,* Chap. 16. 5. And this was Legal Sanctification, which consisted for the most part in outward Ceremonies, as washing their Cloaths and their Bodies, *Levit.* 22. 6. *Exod.* 19. 10. In ab-

staining from Women, &c. *I Kings 21.4.* and from touching unclean things, as dead Bodies, Worms, or such Insects, *Levit. 22.4.5.* In abstaining from Wine, *Levit. 10.8.* And in the going Bare-foot to the Altar, *Exod. 30.9.*

The third sort of Sanctification, is that of the Christian Offerers in the Law of Grace, which for the most part is all interior, though sometimes accompanied with Watching and Fasting.

And this interior Sanctification, consists in sequestring our Thoughts from worldly Cares and Businesses, in considering with an Humble and Penitent Heart, the Religious Work we are about; *I have given you an example of Humility, that you do even as I have done,* *John 13.15.* And in sanctifying our Souls with the Word of God and his divine Truths, *Sanctifie them in thy Truths:* *thy Word is Truth it self,* *John 17.17.* For our Mysteries receive strength and vigor from the sacred Writings.

And indeed, the reading of Holy Scriptures is an excellent Preparation to this great Action, and to the eating of the Heavenly Bread. This, Christ teaches in the Gospel, when intending to give for the first time, his immortal and glorified

glorified Body to his Disciples, he prepared them thereto ; kindling the fire of his Love in their Hearts by his words; *Did not our hearts* (said they,) *burn within us, while he talked with us by the way;* Luke 23. 32. And where it is said in the *Acts of the Apostles*, That the Primitive Christians continued *in the breaking of Bread*, that is to say, in the Communion of the Sacrifice ; It is also said, That they *continued in the Doctrin of the Apostles*, Acts 2. 42.

The Publick Apology.

I will enter, &c. pag. 43.

THE Priest being vested, comes to the lower step of the Altar, where both he and the People considering their own unworthiness to assist at such sacred Mysteries, as knowing themselves guilty of human Frailties, or hidden and secret Sins, they begin to implore his Mercy, in rehearsing together several Prayers, which were antiently stiled Apologies. They were so called, because the Priest and the People do thereby excuse

cuse themselves, and make their Apology for presuming to offer up their Sacrifice.

Several kind of these Apologies are to be seen in the antient *Liturgies*, collected by *Menardus*. They consisted chiefly in two things; in Psalms, and publick Confession: And though these two parts varied in most Churches, yet all of them aimed at the same end; that is, to acknowledge their own unworthiness.

This first Ceremony of the Priests standing off from the Altar, with the humble Publican, is to teach us, to make our approaches to God, and to his holy Altar, in a way worthy of himself; and that we may understand the great danger we incur by displeasing so dreadful a Majesty, to whom *Abraham* looking upon himself as Dust and Ashes, durst hardly presume to speak, *Gen. 18. 27.*

The Priest then reflecting within himself, that the Altar represents to us Christ, and Christ glorified; awakes as it were his Faith, and by an awful fear makes him look upon the Altar, as *Moses* and the Children of *Israel* did upon Mount *Sinai*, in Thunder and Lightning; of which the Scripture says, *The whole Mountain was terrible, Exod. 19. 18.*

Now

Now, seeing the Altar represents to us Christ glorified, as after his Resurrection ; we must look upon it as representing him such, and according to the draught he hath given us of himself in that Condition, and as he appeared to his beloved St. John the Evangelist , in the Isle of Patmos ; where, on a suddain, he heard a Voice that bid him write what he saw. - And at the same time he perceived seven golden Candlesticks , and in the midst of them a Man full of Majesty , and clad in a Priestly Vestment, girt with a Golden Girdle. His Hair was white as Snow , his Eyes sparkling like Fire, his Face shined like the Sun at noon : He had a Sword in his Mouth ; he held in his right Hand seven Stars ; and when he spake, his Voice was like the noise of a great multitude of Waters. And doubtless this Man was Christ risen and glorious, as all the Circumstances evince it.

This certainly is a divine Figure, and worthy of God made Man, become immortal and glorious. None but God could have so depainted himself to us. We could, 'tis true, have represented to our selves Christ born in a Manger , his leading a poor Life, and dying naked

upon a Cross, because in these particulars he acted as Man. But as he is now risen full of Glory, even in his Humanity, we could not frame in our Minds any Shape that could truly represent Him. This Figure is truly admirable, in that it is the Picture of Christ drawn by himself, which renders visible and sensible to us, his invisible and spiritual manner of residing on the Altar.

Let us therefore reflect on the wisdom of the Church, in ordering this Ceremony, of the Priests beginning Mass at a distance from the Altar, thereby to strike us in an awful respect thereof. Here before any nearer approach, he repeats the Psalm *Judica me, Deus*, by which he begs to be deliver'd, by the assistance of Gods comfortable Light, from his fears of Gods Wrath, and that he may be admitted to the Altar.

The Confession.

I confess to, &c. p. 45.

Having ended the Psalm, *Judica me Deus*, here the Priest begins to make the Publick Confession, saying the *Confiteor*. For the Priest reflecting that

St.

St. John was commanded to bid the Angel, that is, the Bishop of *Ephesus*, to do Penance, though but a moment before Christ himself had commended his good Life, his Labors and Zeal against the wicked; hath good reason to think that he hears a Voice coming forth from the Altar, commanding him to purifie his Conscience, and to have a care how he approach the Sanctuary of the Lord; *The Priests that come to the Lord, let them be sanctifi'd, lest the Lord strike them*, Exod. 19. 22.

The Priest and the People having publickly confessed their sins, and their unworthiness, they are encouraged by comfortable passages of Scripture; whereupon the Priest presuming on Gods mercy and goodness, ventures with an humble confidence to go to the Altar, which he kisseth in token of the Love and Union of the Church to Christ our Saviour; *Come near and give me a kiss, my Son*, Gen. 27. 26.

The I N T R O I T.

Blessed be the Holy Trinity. p. 49.

NO W the Priest being up at the Altar, goes to the left side there-

of, where blessing himself with the Sign of the Cross, he says the Anthem called the *Introit*, which signifies Entrance; that is to say, that here properly begins the Mass. For this *Introit* or *Ingressa*, as the *Ambrosians* call it, always contains in brief the subject of the Mass; that is, the peculiar Solemnity of the Day, whether a Sunday or Holy day; only with this difference; that sometimes it contains it literally and clearly, and at other times mystically and obscurely.

This *Introit* is to the rest of the Mass for that day, as the Text is to the rest of the Sermon, containing it all in few words. It is in respect of the Office of the Mass, as the *Invitatory* is to the Office of the *Breviary*. Let us take for instance, the *Invitatory* of the blessed Trinity; *Come, let us adore one true God in Trinity, and Trinity in Unity*. Now, be pleased but to consider this *Introit* of the Mass of the Blessed Trinity, and confer it with the Prayer, Epistle, Gospel, &c. and you will find they are but Expositions and Inlargements of the *Introit*; which therefore is always twice, and in some Churches thrice repeated, that it may enter deeper into our Minds.

The Kyrie eleison.

Lord have mercy on us, p. 51.

Having heard and ponder'd the great Mysteries proposed to us in the *Introit*, and understanding at the same time what Duties are required from us to enter into the Spirit of these Mysteries, or to follow the Examples and Virtues of Christ, or his Saints; and finding in our selves a great weakness in order to their performance, we here call upon the powerful assistance of Gods Grace, and implore his divine Mercy in these short and Greek Prayer expref-
sions ; *Kyrie eleison. Lord have mercy upon us. Christ have mercy upon us, &c.*

The Gloria in Excelsis.

Glory be to God on high, p. 51.

Here the Faithful praise God, for the Mystery or divine Truth revealed to us in the *Introit*. And this by the Canticle which the Angels were heard to sing at the Birth and first discovery of Christ made to the World. This Doxo-
logy

logy contains an excellent *Sacrifice of Praise*, Tob. 8. 19.

The Dominus vobiscum.

Our Lord be with you, p. 53.

After the *Kyrie eleison*, or the Angelical Hymn, the Priest turns towards the People, and salutes them, saying, *Dominus vobiscum*, that is, *Our Lord be with you*. By which words of the Priest, Christ is understood to salute us by him, as desiring to be with us till the end of the World, Mat. 28. 21. thereby to unite us to himself, and make us his living Temples, in receiving the blessed *Eucharist*, as the Angel said to the ever blessed Virgin *Mary*, *Our Lord is with thee*, before Christ took Flesh in her Womb, Luke 1. 28.

This *Dominus vobiscum* is a token of Peace and Communion, and so therefore often repeated; and particularly after the *Kyrie eleison*, or *Gloria in Excelsis*, to dispose the People to pray for a further Enlightning of us in the Mystery, briefly touched in the *Introit*.

The

The Prayer, or Collect, p. 53.

NOW, the Priest comes to the publick Prayer, stiled by the Church, *The Collect*, derived from *Colligere*, to gather; because the Priest represents to God the necessities of the Church, its Dangers, or Vows and Desires, as it were gather'd together. But before he begins, he excites both himself and the People thereto, saying, *Oremus, Let us pray*: At which warning, it was the custom formerly of all that were present, to fall to their Prayers in silence; and after a little while, the Priest collecting as it were, all the Vows and Prayers of the People into a short one, said it afterwards in a loud Voice, as an Ambassador sent from the People to God the Father, to present him their Addresses. *Now we are Ambassadors for Christ, 2 Cor. 5.21.* Where in the name of all the Assistants, the Priest negotiates Affairs of highest importance.

On Fasting days, the Priest used to bid them kneel down at their Prayers, saying, *Flectamus genua.* And after a little while, the Deacon bad them rise, saying, *Levate*: After which the Priest said the *Collect*, to the end that by the multitude

of

of their Prayers in one, they might be rendred more effectual to move God to grant their Petitions: And at last he concluded as we now do this publick Prayer or *Collect*, in the name of Christ our Mediator, as he himself bids us, saying, *Whatsoever ye demand of my Father in my name, he will grant it to you, John 16.22.*

The Epistle.

Bretbren, Rejoyce, p. 53.

TH E *Introit* and *Collect* being ended, follows the Instruction of the People in Faith, by the Doctrin of the Prophets and the Apostles in the Epistle, and by the Words and Deeds of Christ in the Gospel, and by the distinct Articles of our Faith in the *Nicen Symbol*: All which are premised to purifie and prepare us, to the sanctification of the following MysterieS.

After the *Collect*, there is read a Lesson out of the Holy Scripture, sometime out of the Old Testament, but for the most part out of the New; and especially out of the Epistles of St. Paul, from whence this Lesson takes the name of *Epistle*.

This

This Lesson called the *Epistle*, is an Exposition at length of the Mystery, mentioned in the *Introit*. This Exposition is not always Literal, but often Allegorical, Mystick, or Tropological: As for instance, this Epistle or Lesson of the Blessed Trinity, beginning, *Bretbren, rejoice, be perfect*; Mystically instructs us, that the Trinity consists in Three Divine Persons here mentioned, the Father, the Son, and the Holy Ghost.

This reading of the Holy Scriptures at the Celebration of the Sacrifice of the *Evangelical Law*, is derived from the Old; where in *Exodus 24. 7.* we find that *Moses* took the Volume of the Law, and read it before the Altar, where they offered *Holocaust* and *Peace-Offerings*, *2 Ezra 8. 8, & 4.*

They that have the *Catbolick Testament*, may do well to read over the *Epistle* and *Gospel* of the day, before they go to *Mass*, and to reflect upon them while the Priest reads the *Epistle* at the Altar.

The Gradual.

Blessed be thou, p. 53.

AS after all the Lessons read in the Church, there is always said a *Reponsory*;

ponsory; so likewise to this Lesson of the Epistle, is there added a Responsory, called the *Gradual*; because it was sung while the *Deacon* came solemnly attended from the Altar, and went up the high Pulpit, (the word *Gradual* signifies a step or degree,) there to read the Gospel, the better to be heard throughout the Church: *Preach you on the top of Houses, what hath been said to you in your ear.* Mat. 10. 27.

This *Gradual Responsory*, is always some pithy Versicle of a *Psalm*, in praise and thanksgiving to God for the Blessings imparted to us in the Lesson of the *Mass*. This we may see in the *Gradual* of the Trinity, where *Benedictus es Domine, &c.* is thrice repeated, we thereby blessing the Sovereign and independent Being of the Three Divine Persons.

The Book removed.

WHilst the Priest bows down in the middle of the Altar, the Book is turn'd to the other side, according to these words, 'said to the reprobate Jews. *To you we were enjoyn'd first, to speak the word of God: but because you repel it, and judge your self unworthy of everlasting life; behold*

behold we turn to the Gentiles ; for so our Lord commanded us, Acts 13. 46. Let us from hence learn not to slight the admonitions of Gods Ministers, lest the word of God be quite taken from us at last : *Peccatoribus panis veritatis amarus est*, Aug. in Ps. 5. Let us therefore humbly crave a true, tractable and humble Spirit , to admit good Counsel, and Gods divine Inspirations, lest for repelling the same, we be justly abandon'd by God.

The Gospel. p. 55.

H ere is read the Gospel, which is the most excellent Preparation for disposing our selves to the offering of this great Sacrifice of the New Law. For it is not only a fuller and more lively Exposition of what was glanced at in the *Introit* ; but it contains for the most part some exemplar passage of our Saviours own Actions. The Gospel, say the Holy Fathers, is the mouth of Christ, by which, though sitting in Heaven , he speaks continually on Earth. The precepts of the Gospel, saith St. Cyprian, are the Food of our Hearts. In this Book we find a Light to lead us, Strength to uphold us, and Remedies to cure us. *It is*

is a wholsom Sacrifice to attend to the Commandments, Eccles. 35. 2.

And because the Translation of all the Gospels throughout the whole Year, would have made this Book of a great bulk ; I have only inserted some few of its choicest Maxims, which the Reader may reflect upon while the Gospel is reading, and order our Lives accordingly ; for by these Rules it is that we shall be undoubtedly Judged. These Maxims are as many Lessons given us by Christ, whom the Eternal Father bids us harken to , as to our only Master and true Doctor. *Hear ye him,* Mat. 17. 5. *Now you are clean, for the word which I have spoken to you,* John 15. 3. But upon the solemn days of the Mysteries of *Christmas*, *Easter*, &c. I would advise the Reader to call to mind the History thereof, as also to make some reflection on the Life of the Saint, whose Feast is celebrated.

From an old and pious custom, we use to hear the Gospel standing. 1. To shew our reverence to Christ, as it were present and teaching us. 2. To shew our selves ready Disciples of Christ, whether to hear his Doctrin, or to put it in practice. 3. To shew our selves as Souldiers under Christ our General, and

and that we take the Arms for our spiritual Combat, from the Faith and Doctrin of Christ ; as also that we are ready to suffer, or do any thing for the defence of his Truth.

We make the Sign of the Cross on our Fore-head , Mouth , and Breast , both before and after the reading of the Gospel , to shew , that we must imbrace Christs Doctrin in our Hearts , speak it with our Mouths , and put it in practice next , to admonish us to take care , lest *the Birds of the Air* , that is , our Ghostly Enemies , take not from us the good Seed of the Evangelical Doctrin , or the *Cares of the World* , which are like Thorns that choak it up , and hinder it from bringing forth Fruit .

A holy Person used to say , that he daily heard two most excellent Sermons , the Epistle and the Gospel .

The Nycen Creed. p. 57.

Next is said the *Nycen* or *Constantinopolitan Creed* , which is an excellent Confession of Faith , and a seasonable Summary of our Belief , to testifie that we firmly believe the Holy Instructions we have received both in the *Epistle* and *Gospel* ,

Gospel, whereof we make here a solemn and publick Profession. Let us therefore beseech God, we never yield to suggestions against Faith, but detest all motions of Schism and Heresie.

And thus we conclude this First Part of the Holy Sacrifice of the Mass, which is the Sanctification of the Offerers. Let us then prepare our selves in this First Part as we ought ; for I much fear lest the little attention which is given by most to this great Sacrifice, (unless it be when they are to receive,) may make it wholly fruitless to them. *The Sacrifice of Sanctification thou shalt offer to our Lord,* Eccles. 7. 35.

The Close of this First Part.

From what hath been said, we may conclude, That the Holy *Mass* being a Treasury of all Godliness; the Faithful in the first Part hereof, prepare themselves to the visible Sacrifice of Religion, by less perfect and spiritual ones.

As by the *Confession*, *Kirye eleison*, & *Tract*, we offer up to God Sacrifices of a penitent Heart.

By Sacrifices of Petition, Prayer and Thanksgiving, at the *Collects*. By

By Sacrifices of Praise at the *Introit*,
the *Hymn of Angels*, and the *Gradual*.

By Sacrifices of Humility and Obedience,
in submitting our Understandings
to the Will of God, read to us in the
Epistle and Gospel.

By a Sacrifice and profession of our
Faith at the *Creed*. Finally, By noble
and generous Sacrifices of our Estates
and Fortunes, at the *Offertory*.

P A R T II.

P A R T II.

The Preparation of the *Bread*
and *Wine* for the Sacrifice:

Answering to the second Con-
dition required for a Sacrifice in
the Old Law, *viz.* *The Sanctifica-
tion of the Host.*

Of this Preparation in general.

Hitherto concerning the Instruction of the Faithful, and of the *Mass* of the Catechumens, as they antiently called it. Now follows the *Mass of the Faithful*, which begins here, and contains Three Parts. 1. The Offertory. 2. The Consecration. 3. The Communion.

Having therefore prepared the Offerers for worthy assisting at the Sacrifice, we come now to prepare the intended *Victim*, and make it fit to be presented to

to the divine Majesty; where by the way, we must note, That this Second Part is no more essential to the Sacrifice, than the First; both of them varying in several Churches, as being but Ceremonial Preparations to the Sacrifice. And this our Second is the First Part among the *Greeks*, who perform it with great Pomp and Ceremonies, far beyond the *Latins*.

This Part of the *Mass*, corresponds to the second Condition required for a Sacrifice in the *Mosaical Law*, viz. *The Sanctification of the Host*. And this Sanctification of the Victim required four Conditions: The first of which was, the Perfection of the Host; which Perfection excluded all blemishes: *If it hath a spot, or it be lame, or blind, or deformed in any part, or weak, it shall not be offered to God*, Deut. 15. 21. The second was a separation and disengagement of it from the Dominion of Man; by which the Victim being dedicated to God, could no longer be employed in any prophane use, Exod. 35. 5. The third was a supernatural Sanctification, which elevated the Victim above its own Nature, and stamp'd it with a divine Character. The fourth was an obligation to die,
and

and to be destroy'd ; this last being essential to a Sacrifice.

The Offertory.

Blessed be God, p. 59.

After the *Creed* and the *Gospel*, the Priest says the *Anthem*, called the *Offertory*; because antiently it was sung while the People brought and offered to God Bread and Wine for the Sacrifice, or Mony for the maintainance of the Ministers of the Altar , saying, *All things come from thee, and of thy own we give thee*, I Paralip. 29. 14.

This our *Offertory* in the New Law, answers to the perfection of the Victim, required in the Old. For it is of the best Wheaten Bread, without Leven ; Leven being a symbol of Corruption and Imperfection ; *Purge out therefore the old leaven*, saith the Apostle, I Cor. 5. 7. The form or Figure is a Circle, that being accounted the most perfect of all Figures.

All who were to receive, came and presented Bread to be Consecrated , to signifie thereby, That they were united to Christ's Body ; and that they would
con-

continue in that Union both with him and with all the Faithful, who are but one and the same Bread, among themselves and with Christ, and receive the Eucharist to be settled and confirmed in this truth. In the Gallican Church, their *Pain beny* is now in use, instead of that antient Offering.

The Bread dedicated for Sacrifice.

Accept, O holy Father, p. 61.

THE Priest having taken possession of the Gifts and Offerings marked with the Sign of the Cross, as the *Egyptians* stamped their Victims with the Figure of a Slave stabbing himself, (saith *Plutarch in Isis & Osiris*,) he now presents them to God the Father, holding up the Host upon the Silver Paten, according to Gods express command, saying, *Thou shalt sanctifie them, holding them up before the Lord, Exod. 29. 22.*

By this Oblation the Bread is dedicated to God, and so becomes disengaged from the Dominion of Man, and is no longer suffered to be employ'd in any prophane use. The like is to be understood of the Wine. And this Ceremony

ny answers to the second Condition required in the Old Law, for the Sanctification of the Host. *My Bread for my Sacrifices, shall you observe to offer to me, in their due season,* Numb. 28. 2.

To avoid Confusion, note, That this Oblation here made, is only a Ceremonial Oblation of the Gifts, that is, of the Bread and Wine designed for the future Sacrifice; and not the great Oblation essential to the Sacrifice, which is made of the precious *Body and Blood of Christ*, immediately after the Consecration.

The Water blessed.

O God, who, p. 61.

THE Priest having put the Wine into the Chalice, saying this Prayer, he mingles a little Water with the said Wine. And this Mixture is termed by the Church, *a great Mystery*, as these words of the Prayer import; *Per hujus aquæ & vini Mysterium*, and that with very good reason. For this Mixture of Wine and Water, is an express symbol of the Fruit principally intended in this Sacrifice, which is the Union and Participation which Christians ought to share

share at the Altar with Christ, if they expect to be made partakers of his Glory in Heaven, as these same following words of the same Prayer intimate to us, *Da nobis per hujus aquæ & vini Mysterium, ejus Divinitatis esse consortes.* For the Wine represents Christ, and the Water the People. Nor is this comparing the People to Water, a groundless similitude, but warranted out of the *Apocalypse*, where the Angel said to St. John, *These waters which thou hast seen, are People and Nations*, Apoc. 17. 15, &c.

Saint Cyprian hath a long Letter to *Cæcilianus*, concerning this Ceremony, *The Water* (saith he,) *signifies to us the People, and the Wine our Saviour Christ: And when Water is mingled with Wine in the Chalice, it is to shew that the Faithful are united with Christ, in whom they believe. And as the Wine and Water are so united and mingled together in the Chalice, that they become inseparable; so nothing can separate the Faithful, that is, the Church, from our Saviour Christ.*

The Priest therefore ought not to consecrate Water alone, nor Wine alone: For should he consecrate Wine alone, the Blood of Christ would be without us; and if the Water were alone, then should we be without Christ.

N A M si vinum solum quis offerat, sanguis Christi incipit esse sine nobis : Si vero aqua sit sola, plebs incipit esse sine Christo.

These weighty words of Saint Cyprian sufficiently inform us, That by this Ceremony of mingling Water with the Wine, a great Mystery is intimated to us. For in this Action, Christ unites himself with all the Church in two ways, which may seem perhaps incredible to those that are little acquainted with the Mysteries of our Religion. For in the *Mass* he offers his natural Body for the whole Church ; and together with his natural Body, he offers the whole Church, which is his Mystical Body.

This Doctrin is asserted by that most Eminent Doctor of the Church, Saint Austin, whose words are too express to be omitted ; *Per hoc Christus Sacerdos est, ipse offerens, ipse & oblatio, ejus rei Sacramentum quotidianum esse voluit Ecclesiae Sacrificium ; quæ cum ejus capitatis corpus sit, seipsum per ipsum, dicit offerre.* St. Aug. de Civit. Dei, lib. 10. cap. 20. And in the same Book he repeats it again in these terms, *In Sacramento Altaris Fidelibus noto frequentat Ecclesia, ubi eidem demonstratur, quod in ea Oblatione quam offert, ipsa offeratur.* Ibid. cap. 6. The

The Wine dedicated for Sacrifice.

We offer unto thee. p. 61.

THE Priest having offered the Bread in his own name, saying, Receive the Host which I thy Servant offer; now he makes the Oblation of the Wine and Water in the name of all the Assistants, saying, We offer unto thee, O Lord, the Chalice, &c. To signify, that in the Water the People offer up themselves with Christ, as we have said above. And upon this account it is, that at *Higb Mass* the *Deacon* representing the People, holds up the Chalice with the Priest, and at the same time pronounces the words *Offeremus*, &c. which the *Deacon* doth not at the Oblation of the Host.

And for as much as it is of great moment, that this important Truth be well understood, let us consult St. Paul, and he will tell us how and in what manner we shall make this Offering of our selves, to the end it may be acceptable to God.

I beseech you, (saith he to the *Romans*,) that you give up your Bodies a living Sacrifice, holy and agreeable to God, Rom. 12.1.

He calls it a Living Sacrifice, to distinguish it from the Sacrifices of the Old Law, which were dead Beasts; and also that we might not think, that he commands us to give up our Bodies in a bloody way.

The Apostle likewise will have this Sacrifice of our Bodies to be Holy, that is, to be free from all spot of sin, and chiefly of Impurity; *For this*, continues he, *is the Will of God, that you be holy, and that you abstain from Fornication.* And to offer up our Bodies by a continued Chain of good Works, to Gods honor and glory.

After the Sacrifice of the Body, the Apostle exhorts us to the Sacrifice of our Mind, in the following words, *Be you changed by the renewing of your Mind.* And St. Austin teaches excellently well, how this renewing of Mind is done; Our Soul (faith he,) enflamed with the love of God, loses the Shape that worldly Affections had imprinted on it, and is changed and transformed as it were into God; *Anima nostra sit Sacrificium cum se refert ad Deum, ut igne amoris accensa, eique tanquam immutabili formæ subdita, reformatetur.* In Epist. Joan. Tract. 2.

The third thing we are to offer to God is our Heart, as the same St. Paul continues to exhort us, saying, *That you may know what is the Will of God.* By these words, teaching us to Sacrifice our Will to God, in subduing it to his; for an humble and penitent Heart is an excellent Sacrifice in St. *Austins* Judgment; *Humilitas cordis Sacrificium est*, Psal. 130. And indeed the Holy Ghost assures us by the Mouth of *David*, that an afflicted Spirit is the Sacrifice that God demands; *A Sacrifice to God, is an afflicted Spirit*, Psal. 50. 19.

Come, O Almighty. p. 63.

TH E Priest having dedicated both the Bread and the Wine, he now Blesses them with the sign of the Cross, and calls upon the Holy Ghost, that he would vouchsafe to come and give a Supernatural Sanctification, to the Oblations or Gifts designed for the Sacrifice; and this in the whole *Mass*, is the only Prayer directed to the Holy Ghost.

This Ceremony answers to the third and fourth Conditions required to the *Victim* in the Old Law. For the Invo-

cation of the Holy Ghost upon the Oblation, raiseth it above its own Nature, by a supernatural Sanctification. And the obligation of destroying it to the honor of God, is denoted by the sign of the Cross, made upon the Offerings; the Stamp of the Cross being a visible mark or sign of Death.

I will wash my hands. p. 63.

THE Oblation of the Bread and Wine being made, the Priest washes his hands, in token of the exterior Purity and Cleanliness, with which we ought to be present at this Sacred Mystery. This Purity was figured in the Old Law, by the brazen Vessels made of the Womens Mirrors, *Exod.* 38. 8. in which the Priests were to wash themselves before the Sacrifices, *Exod.* 30. 18. For as the right use of a Mirror is to discover any Spots in the Face, or Indecency in the Dress; so in the New Law, this Ceremony signifies, that we ought to be present at the Sacrifice, with all cleanliness and decency.

Receive, O Holy Trinity. p. 65.

HERE again the Priest makes an Oblation of the Bread and Wine to the

the Blessed Trinity. Where observe, that the difference between an Oblation and Sacrifice is this, That in the Oblation there is no Change, but in the Sacrifice there is. Now he makes this Oblation in memory of Christ's Sacred Humanity in the most essential Mysteries of our Salvation, and in honor of the greatest Saints in Heaven; that is, to give God thanks, saith St. Austin, for their great Victories, and to encourage us by their Intercession, to follow their Examples; *Ut Deo de illorum victoriis gratias agamus, & nos ad imitationem talium coronarum atque Palmarum, eodem invocato in auxilium, ex eorum memoriæ renovatione adhortemur.* Aug. de Civit. Dei, lib. 8. c. ult.

But for our further satisfaction, let us hear our Holy Mother in the Church, explain her self in this point, in the Secret Prayer on St. Andrew's Day; *Sacrificium nostrum,* says the Priest, *tibi Domine quæsumus, beati Andreæ Apostoli precatio sancta conciliet:* *Ut in cuius honore solemniter exhibetur, ejus meritis efficiatur acceptum: Per Dominum nostrum, &c.* For though we did but Sacrifice a Fly, yet were it Idolatry to offer it to any Saint, even to our blessed Lady; Sacrifice being divine Worship, which belongs only to God.

Brebren, Pray, p. 65.

THE Priest having performed the Duty of a Publick Minister , in preparing, dedicating, and presenting to God the Father the aforesaid Oblations ; and calling to mind his own unworthiness, he turns to the People, saying, *Orate, Fratres.* Thereby desiring them to ratifie publickly by themselves, what he hath done in their Name , which the People do, in saying, *Suscipiat Dominus, &c.* in a loud Voice.

The Secret Prayer, p. 65.

AT last, the Priest concludes all the Preparations belonging to this Second Part of the *Mass*, with a Secret Prayer, and therefore called *Secreta*. And having made all things ready for the grand Action of the Sacrifice, he recollects himself a little in private, to signifie, that we must join an interior Spirit of Devotion with the outward performance of our Piety.

Now, by this interior Spirit of Piety, are Christians properly distinguished from the *Jews*, who offered their Sacrifices

fices with only outward Ceremonies, which caused God to reproach them, by telling them, that their Sacrifices were an abomination to him; *Offer Sacrifice no more in vain: Incense is abomination to me,* 14. *My soul hateth your Solemnities,* Isaiah 1. 13. At last the Priest ends this Secret Prayer in a loud voice, saying *Per omnia
saecula saeculorum*, which the People ratifie, by answering, *Amen.*

The P. R E F A C E. p. 67.

THIS Preface is a kind of Prologue, to stir up and prepare the Assistants to the main Action, in which the Sacrifice do's properly consist. Hitherto the Priest hath been preparing himself, the People, and the Bread and Wine. Now he endeavors to dispose the Hearts and Affections of the People, for the joyn't offering up this Great Sacrifice, disengaging their Thoughts from all Creatures and earthly Incumbrances, saying, *Sursum corda: Lift up your hearts;* rise up from the dregs of the Earth; *Seek the things that are above, 2. Mind the things that are above, not the things that are upon the Earth,* Col. 3. 1.

Then gathering as it were, the Voices of the People, who answer him, That their

their Hearts are raised ; he Addresses himself to God the Father with fervent expressions , publickly acknowledging the Favors he always and in all places bestows upon Mankind ; and not to be wanting in any kind of Praise for his inestimable Benefits, he joyns himself with the Angels, Cherubins and Seraphins, who praise and adore God with an awful reverence ; and with them unites himself in Christ our Lord, as the common Father, and Head of both Men and Angels, by repeating the Hymn , *Sanctus, Sanctus, Sanctus, &c.* which those Spirits sing incessantly before the Throne of God.

At this Entry of the Sacrifice, we should all wish to see the Heavens open as they did to St. Stephen, since the Celestial Court comes down and waits about the Altar, as St. Chrysoftom, St. Gregory, and St. Austin assure us. But to frame in our Minds a lively *Idea* of these Heavenly Spirits attending this Sacrifice, we should twice or thrice read over the fourth and fifth Chapters of St. Johns *Apocalypse*, where there is a lively Description of their waiting about the Throne of the Almighty, and about the Lamb that lies like a slain *Victim* upon the same Throne.

P A R T. III.

P A R T . III.

T H E
C A N O N ,
O R
A C T I O N
O F T H E
S A C R I F I C E .

As { EXPIATORY.
EUCHARISTICAL. } *Living*
 As { IMPETRATOR Y, for the } *and the*
 HOLOCAUSTIC. } *Dead.*
 COMMEMORATIVE of Christ's
 Death.

And Comprehending the two essential Conditions of a perfect Sacrifice, viz.
 The { *Destruction*
 } and { *Oblation* } of the *Host.*

Of the Canon of the Mass in general.

TH E word *Canon* is *Greek*, and here signifies a standing and settled Rule for

for celebrating the divine Mysteries. It is very antient, and there is not a word in it that favors not of great Holiness and Piety. And the holy Council of *Trent* assures us, *Sess. 22. cap. 4.* That it is made up of our Saviours very words, of Apostolical Traditions, and of the Decrees of Holy Bishops.

Nor indeed could it well consist of words less weighty, since in all our Religion, there is no Action more holy nor more acceptable to God, than the sacred Mystery of the Altar; which contains, in short, all what God hath done for us, and all the Duties and Homages we are to pay him. As also, it accomplisheth the strict Union, which from all eternity he would have with Man, by the Mediation of Christ our Redeemer, who offering up himself to his eternal Father, from his first Entrance into the World, designed to himself divers Ends in his Oblation, *viz.* the Homage he would pay him as to the Sovereign Being, the Redemption of the World, &c. In like manner he hath been pleased to diversifie his Sacrifice of the Altar, according to these divers Ends and Effects for which he designed it. And for the same Reason did he ordain several

ral sorts of Sacrifices in the Old Law, which were the Types of the New. For all these things that befel unto them, were figures, I Cor. 10. 11.

Nor is the Ordering of this *Sacred Canon*, (called *Action* by St. Dennis,) less considerable than the words thereof.

1. First, It begins with the Letter T, which represents to us the Cross and Passion of Christ, from whence it hath all its Efficacy, betokened by the great number of Crosses made over the Oblations all along this Third Part.

2. It is also said in secret, to signify, That the antient Sacrifices lie hid in this of the New Law, as this Sacrifice lay formerly hid in those of the Old Testament ; say, *Amalarius, lib. 3. cap. 9.* and *Gemma, lib. 1. cap. 40.* But chiefly, as I conceive, to praise God, according to the Example of Christ in the blessed Sacrament. He speaks not a word, words are too mean to glorifie an infinite God. But to praise him by silence, is to praise him infinitely ; In as much as thereby we acknowledge him infinitely Great, and that he cannot be praised enough. Wherefore the 64 Psalm, which begins with these words, *An Hymn of Praise becomes thee, O God* ; hath in the Original Text, *Silence becomes Thee, O God.* 3. The

3. The Canon is made up of five several Prayers, in Honor of the five Wounds of our Saviour; and all these attended with several Rites, such as lifting up, and spreading the Hands, Bowing, several Crosses, knocking the Breast, &c. all which five Prayers close with *Amen*. 1. The first begins by these words, *Therefore most merciful Father*. 2. *We therefore beseech thee*. 3. Which is the chief and longest, contains both the Consecration and the great Act of Oblation of the Sacrifice to God the Father; it begins with these words, *Which Oblation we do*. 4. The *Memento* for the Dead; *Be mindful, O Lord*. 5. *To us also, sinners*.

I.

Prayer of the Canon;

Answering
To the DIPTYCKS
Of OLD.

Therefore most merciful Father. p. 69.

HEre the Priest in the Name of the whole Church begins the great Action

Action of the Sacrifice ; addresses himself to God the Father , and makes an humble Supplication to him, through Christ our Mediator, that he would accept of the Sacrifice he is now about to offer. First, For the whole Church in general. Next, For such living Members thereof, as he intends to pray for in particular. Whose Names were formerly writ in the *Dypticks* of the Church.

These *Diptycks* were certain Tables, wherein were writ the Names of the Faithful, or Parishioners, who were in Communion with the Church, and their Names were publickly read at the time of Holy Mass, as it is still done in the *Gallican* Church , on the four Solemnities of *Cristmas*, *Easter-day*, *Whitsun-day*, and *All Saints day*.

Diptycks, which is a Greek word, signifies in *English*, *A double Table*, whereof one contained the Names of the Parishioners living, the other of those that were deceased ; for both which , Sacrifices were offered, and Prayers made in the Church, saith St. Dennis, *Mystica sacramentorum Tabularum recitatio fit*. But out of these were blotted the Names either of Excommunicated Persons, or for some notorious scandal given. Hence it is,
that

that S. *Cyprian* complained, that some were prayed for publickly before they had done Penance; *Offertur nomen eorum sendum pænitentia facta*, Cypr. Ep. 10. The same we find in the Liturgies of St. *James* the Apostle, of St. *Basil*, and St. *Chrysostom*, in which we read, τὰ διπτύχα.

Communicating with.

Besides these *Diptycks* for the Living and the Dead, there were other Dip-tycks, or Tables of the Saints in Heaven, who were worshipped and called upon publickly; witness St. *Cyril of Jerusalem*, in these words, *Afterwards we make mention of those who are deceased before us: first of the Patriarchs, Prophets, Apostles, and Martyrs, that God by their intercession, would receive our Prayers.* Cyril Catech. 5. The chief Saints were always and in all Churches named; such as the blessed Mother of God, St. *John Baptist*, the Apostles, and the most illustrious Martyrs.

But, because in their daily Congrega-tions, they could not rehearse the Names of all, (for the great number of them,) they only mentioned by Name, the Pope, the Bishop of the place, the secular Prince, and those who had made the Offering at the Altar; and so concludes with, *Amen.*

II.

Prayer of the Canon;

Answering to the
SACRIFICE of EXPIATION
In the Old Law.

We therefore beseech thee, p. 73.

HERE the Priest spreads his Hands over the Host and Chalice. Now to understand this Ceremony, we must know, that God commanded *Aaron* (*Levit. 16. 20.*) to Sacrifice a Goat for the expiation of the sins of the People, in this manner: First, He bad him spread his Hands over the Goat, thereby to signify, that he laid upon him the sins of all the People, and then to turn him out into the Wilderness, there to be devoured by Wild Beasts.

By this Goat, the Church hath ever understood our Saviour Christ, who taking upon himself the sins of Mankind, was turned out of *Jerusalem*, Crucified in a Desert place of Mount *Calvary* by the *Jews*, herein as barbarous as Wild-

Wild Beasts. So here the Bread and Wine, over which he, the Priest spreads his Hands, are the Hosts upon which he lays, as it were, both his own and the sins of the People, that it may be destroy'd in Sacrifice, in lieu of themselves; thereby to acknowledge our selves worthy of Death. Death being the punishment wherewith God threatned *Adam* in case he sinned.

Nay, even the *Egyptians* instructed by the light of Nature only, were of the same mind, when they stampt upon their *Victim* the Picture of a Slave stabbing himself, as we imprint on the Host Christ Crucified. *Apud Aegyptios Victima inurebatur sigillo quodam, in quo effigies erat servi seipsum gladio confodientis,* Plut. in Isid. & Osi. To inform all the World that God sparing Man, gave him leave to sacrifice other Creatures in his place, and to charge them with his sin and punishment.

With this Ceremony of holding his hand over the Oblations, the Priest joyns words to the same purpose; beseeching God to be appeased by this Oblation of our Bondage, as he calls it. To signifie, that by our sins we become slaves of the Devil, as the *Egyptians* represented it.

it by their Figure of a Slave. He begs of him likewise to grant us Peace; Wars and Troubles being usually the effects of sin; and to free us from damnation, of which sin is the only cause.

III.

Prayer of the Canon;

Answering

To the *HOLCAUST*;

To the *Sacrifice of Thanksgiving*
in the Old Law;

And is a

Commemoration of the Cross
in the New.

Which Oblation do thou, p. 73.

NO W the Priest beseeches God, that this Oblation or Victim, loaded as it were with our sins, may be receiv'd, and be acceptable to him, and be changed into the Body and Blood of Christ his Son, in Virtue of the words of Consecration, so to be Sacrificed in place

place of guilty Men. For thus did Gods Providence substitute a Ram, which was the Figure of Christ, instead of the Life of *Isaac*, when his Father *Abraham* was about to Sacrifice him, Gen. 22. 13.

THE CONSECRATION.

Pag. 75.

AS the *Ram* supplied the place of *Isaac*, and the *Goat* devoured in the Wilderness by wild Beasts, the place of the People; in the very same manner do's Christ here supply the place of guilty Man, by the division of his Body and Blood in the Consecration. For the holy Council of *Trent* hath defined, (*Seff.* 22. *cap.* 22.) That this is the Propitiatory or Expiatory Sacrifice, by the Oblation whereof, God the Father being fully satisfy'd, *and bestowing on us grace, and the gift of Penance, remits sins, though never so great and enormous.* And as in the Consecration of the Chalice, Christ said that *bis Blood was shed and offered for the remission of sins*, Mat. 16. 28. The Priest daily repeats Christs own words in his Name.

Name. As also at the first *Memento*, the Priest says, We offer this Sacrifice for the *Redemption of our Souls*.

Yet it is not known to every one how this Expiation is performed; so wonderful a way hath Christ chosen, to put himself in the sight of his Father, in a condition of a continual Object of Propitiation for our sins; for, knowing there is nothing so proper to extinguish the Fire of Gods Wrath as Penance; he puts himself in the condition of a Penitent, hid under the *species* of Bread and Wine. Nay, foreseeing that to the Worlds end there will be sinners, he likewise will remain in that Condition to the said end of the World, to allay his Fathers Wrath, and disarm, as it were, his divine Justice.

Here the Priest comes to the most noble Action of Religion, where in the name of all the Church, he makes an *Holocaustic Offering*, to acknowledge thereby the Supream Sovereignty of God the Father, as the first Principle, not only of all Creatures, but of the divine Persons also proceeding from him, and to proclaim both his own and the Peoples nothingness and entire dependency on God.

The

The material Fire required in the Old Law, was but a Figure and Symbol of the sacred Fire of Charity, with which we Christians offer up the *Holocaust* of Love upon the burning Altar of our Hearts. And with this holy Fire of inflaming Charity, it is, that Christ by the hands of the Priest, offers up himself a most pure, a most holy, and a most acceptable *Holocaust* to God the Father.

And this part of the *Canon*, the Consecration, answers the third and essential Condition required in a true Sacrifice, *viz.* The destruction and death of the *Victim*. For three things are to be consider'd in the Consecration: 1. The destruction of the Substance of Bread and Wine to the Honor of God. 2. The real Presence of Christ taking its place. 3. A mystical kind of Death in the separation of his Body and Blood, united by Concomitance, and this in virtue of the words of Consecration, as St. *Gregory of Nazianzen* assures us; *In cruenta sectione, Corpus & Sanguinem Domini cum secas, vocem adhibens pro gladio.* Nazian. Ep. 240. ad Ampbl.

T H E
COMMEMORATION
Of the C R O S S.

Do these things in memory of me, p. 75.

This Sacrifice of the Altar, is to be offer'd perpetually in the Church, for the Commemoration of Christ, especially of his Passion; and prove a lively representation, exemplar, and form of his Sacrifice on the Cross. Of this Oblation once only offered on the Cross, not only all other Sacrifices of the Law, were Types and Figures, but this of the Gospel, though this is indeed in a more high, mystick, and wonderful manner, than any other. For in them Christs Death was signified, as by resemblance and similitude of external Creatures, and Bodies of brute Beasts: But in this of the New Testament, his Body visibly Sacrificed on the Cross, in and by the self same Body sacrificed and immolated in the Sacrament, and under the Shapes of Bread and Wine, is most nearly and perfectly resembled; and therefore this is most properly Commemorative,

morative, as most nearly expressing the very Condition, Nature, Efficacy, Sort, and Substance of that on the Cross, say S. Ambrose on 10. *ad Hebr.* and S. Chrysostom, *Hom. 17. in Ep. ad Hebr.* for which the Holy Fathers call it the self same Sacrifice, (tho' in another manner,) which was done on the Cross, as it is the self same thing that is offer'd on the Altar, and on the Cross.

We must not therefore think it not to be Christs Body, because it is a memorial, or remembrance of his Body on the Cross, nor to be a true Sacrifice, because it is a Commemorative Sacrifice; for as the thing which more lively represents, is a better Figure than that which shadoweth it afar off. So this his Body on the Altar is a more perfect Type of Christs Sacrifice than any other. Thus Christ himself, the Son of God, is a Figure and Character of the Fathers Person, being, nevertheless of the self same Substance. Thus again, Christs Body transfigured on Mount *Tabor*, was a Figure and Type of his Body glorified in Heaven; even so is his Body in the Sacrament, where his Body is in one form, and his Blood in another, the most perfect representation of his Death that

that can be. And thus the Sacrifice of the Altar is no less a true Sacrifice, because it is Commemorative of Christ's Passion.

THE
OBLATION of the SACRIFICE,
AND THE
SACRIFICE of THANKSGIVING.

Wherefore, O Lord, we. p. 75.

H ere the Priest in the name of all the Church performs the Act of Oblation of the divine *Victim* of the Body and Blood of Christ, as the chiefest part of the *Mass*, which being a Sacrifice doth necessarily suppose it; for there is no Sacrifice without Oblation, and this Oblation is the thing principally intended in the *Mass*, and is the noblest Function belonging to Priesthood, according to the words of the Apostle; *Every High-Priest taken from among Men, is appointed for Men in those things that appertain to God, that he may offer Gifts and Sacrifices for sin,* Heb. 5. 1.

And this Solemn Action of Offering, is done by the Priest and all the People,

in remembrance of Thanksgiving for all Gods innumerable Favors bestow'd upon us. For true Piety consists in the Souls grateful acknowledgment; *Dei cultus in hoc maxime constitutus est, ut anima ei non sit ingrata.* St. Aug. lib. de Spir. & Lit. c. 11. Nay, this Mystery which St. Austin in the same place calls a true and wonderful Sacrifice; *Verissimum & singulare Sacrificium,* is named *Eucharist*, which signifies *Thanksgiving*; because, here Christ as our Sacrificed *Victim* gives Thanks to God the Father, *Gratias agens,* 1 Cor. 11. 41. for all his Benefits bestow'd upon us, knowing our insufficiency in this behalf.

For we have received from his bountiful Hand several sorts of Benefits, for which we are to return him thanks. First, we have received the benefits of Nature in those of our Body, such as our Health, &c. Those of our Soul, as Understanding, Will and Memory; And those of Fortune, Honor and Wealth. Moreover, we have received supernatural Favors, such as relate to everlasting Happiness, of which Christs Merits daily applied to us, are an inexhaustable Treasure.

Now, in our most divine Sacrifice of
the

the Altar, we offer a thing of a far greater value than are all these, or what other Blessings God the Father hath given us; because we offer up to him his very Son, whom he also gave us, that by this Oblation, we might repay whatsoever we owe him.

Of the Crosses. p. 77.

THE Crosses which the Priest makes upon the Host and Chalice at the Altar, represent to God the bloody Sacrifice which his Son himself offer'd on the Cross, to pay him that infinite Honor, which all Creatures together could not. This it is which is signified to us by all the Crosses which he makes at *Mass*, over the Host and Chalice after the Consecration, as here the five Crosses represent the five Wounds of our Saviour.

The other Crosses before the Consecration, are made for the blessing of the Bread & Wine, according to the antient custom of the Church, which blessed nothing but with the Sign of the Cross, which is the Fountain of all Blessings and Favors which Men can receive from God. Wherefore at last, the Priest blessing

himself with the Sign of the Cross, clo-
seth this Third Prayer of the Canon
with *Amen*, said in silence.

IV.

Prayer of the Canon;

Answering to the
IMPETRATORY SACRIFICE
In the Old Law, for the Dead.

Be mindful, O Lord, of. p. 77.

AS our bountiful Saviour did himself apply the first Fruits of his Passion to the Souls in *Limbo* or *Purgatory*, at his descent into Hell; so here the Priest do's likewise in the name of all the Church, offer the very same Body and Blood of Christ, as a powerful *Victim* for obtaining relief and comfort for the penitent Souls in *Purgatory*, *Zach. 9. 10.*

These Prayers for the Souls in *Purga-
tory*, answer to the Sacrifices of the Old
Law offered for the Dead among the
Jews. For the holy and valiant Soul-
dier *Judas Macchabæus*, sent great Sums
of

of Mony to Jerusalem, to get Sacrifices offered in the Temple for the Souls of the Dead: *Making a gathering, Judas sent twelve thousand drachms of silver to Jerusalem for Sacrifice, to be offered for sin; well and Religiously thinking of the Resurrection,* 2 Macchab. 12. 43.

Whence it is, that praying for the Dead, is become a Tradition of the Universal Church, saith St. Austin, in these express words, *Hoc enim à Patribus traditum universa observat Ecclesia, ut pro eis qui in corporis & Sanguinis Christi Communione defuncti sunt, cum ad ipsum Sacrificium LOCO SUO commemorantur, ac pro eis quoque id offerri commemoretur,* August. de verbis Apostoli, Serm. 32. cap. 2.

After these words, *in the sleep of peace;* it was the antient custom, (as 'tis still in in the Roman Church, saith Alcuinus,) to rehearse the names of the Dead. *Post illa verba quibus dicitur, In sumno pacis, usus fuit Antiquorum, sicut etiam usque bodie Romana agit Ecclesia, ut statim recitarentur nomina Defunctorum,* Alcuin. de Celebrazione Missæ.

V.

Prayer of the Canon;

Answering to the

SECOND PEACE-OFFERING
In the Old Law.*To us also sinners.* p. 79.

Having pray'd for the Dead, as Christian Charity prompts us, first to assist those that are more in distress, and less able to help themselves. The Priest now with the People petitioning for the Living, offer an Imperative Sacrifice, to the end they may obtain new Favors and Blessings from God, in consideration of his dear Son, whom they conjointly present to him, as an Advocate who *intercedes for us: Interpellat pro nobis, Rom. 8. 34.* Thus *David* offered a Sacrifice of *Peace-Offering* for the ceasing of the Plague, and he obtained his Petition, *2 King. 24. 25.* *Onias* likewise offered a Sacrifice for the recovery of *Heliodorus's Life*, and it was granted to him, *2 Mach. 3. 32.*

If

If then the offering of a Lamb or Kid, was so prevalent a means to obtain from God the thing desired; how much greater Efficacy is there in offering to him his very Son? If God made such promises to *Abraham*, in regard of the sole Will which he had to Sacrifice his Son; what Benefits and Graces will he bestow on those that offer to him his only begotten Son? What Favors will he not grant? Nay, what can we ask with such a Present which he will not give?

The Faithful knock their Breast in making this Address to God, to signify, that they acknowledge themselves unworthy of these Favors they beg for. Yet they beseech God in virtue of the *Church Militant* and *Triumphant*, to supply their defects, by the intercession of these great Saints here named, and to make them at last partakers of their Company in Heaven; and so conclude their Petition, *Through Christ our Lord.*

The CLOSE of the Great ACTION.

By whom, O Lord, p. 79.

Here the Priest lifting up both the Host and the Chalice together, do's

in the name of all the Assistants, make a solemn protestation to God the Father, that the Sacred Host here on the Altar, and all the Perfections it contains, proceed originally from him, by this his Son ; by whom, as by the chief Priest, he daily produces it at and by the words of Consecration ; and by an enlivening Sanctification, enricheth it with all sorts of Blessings ; and so graciously pleased to bestow it upon us, as a divine Food suited to our immortal Souls. But the better to shew with what awe the Priest speaks to his Sovereign Lord and God, he holds up Christ himself, saying, *By whom, O Lord, &c.* as not daring to speak immediately to God.

Then again, knowing that God the Father receives nothing from us immediately, but by Christ as our Mediator ; we pay him in acknowledgment of these Blessings, all Homage, Glory, and Praise, by, with, and in Christ, for ever and ever ; which solemn acknowledgment the People ratifie by answering aloud,

Amen.

Here I cannot but admire the ingenious Artifice of my Saviours Love ; who to honor God the Father in a way worthy of him, and to give testimony of his Sovereign

Sovereign Power over all Creatures, dies every day without dying ; and a sweet and spiritual Immolation of himself, (though not ceasing to live,) remains in a condition of Death ; as St. John saw the Lamb on the Throne, lying as dead in his sight, Apoc. 5.6. He knows that the divine Majesty of his Father, is to be acknowledged as such, by an Illustrious Host. And that he holds not himself sufficiently honored, unless he sees a *Victim* as great and as holy as himself, lying at his Feet in a posture of Death ; whose dumb Voice, declares in all Ages his Fathers Sovereignty, and the dependency of all Creatures upon him.

What greater annihilation, or more profound humiliation can one imagine, than to see an immortal God always living, and yet always in a condition of Death ?

We may then boldly say, that the Priest here offers a Sacrifice worthy of the infinite Majesty of God. Because, this *Man God* or *God Man*, sacrificeth himself continually and for ever. So that if by the Incarnation, we are obliged to God for giving us a God ; the same God receives again from us a God at the Altar. And thus is there an equality betwixt the Gift and the return made for it. PART.

PART. IV.

Which is the
COMMUNION
OF THE
EUCHARIST.

Answering to the Sixth and
Essential Condition required in the
Sacrifices of *Peace-Offerings* in the
Old Law, viz. *The Consummation*
of the Host.

Of this Communion in general.

TH E Action of the Sacrifice being ended, the Priest and the People proceed to the receiving of the Sacrament. But for as much as in the Sacrifices of *Peace-Offerings*, a part of the *Victim* was set aside for the Offerers; it remains that we now speak of

of Christ, not as a Sacrifice, but as a Sacrament ; our blessed Saviour out of his great love, having associated two Subjects, which have so small Relation each to other.

For as it is a Sacrament, it preserves the Life of a Christian ; and as it is a Sacrifice, it engageth him to Death. *Christ* upon the Altar, being as well our Food as our *Victim*, where he offers up himself to his Father as an innocent Sacrifice, and gives himself to the Faithful as a delicious Nourishment : And thus he satisfies both his Father and his Children, who are nourished with that Blood, with which they were begotten upon the Cross, that so they might be preserved by the same Principle that gave them Life.

Here God the Father having graciously accepted of our divine *Victim* in a Sacrifice, liberally returns it to us in a Sacrament, and bids us, as it were, Feast and rejoice before him ; *Give, and it shall be given to you*, Luke 6. 30. Hence we may see the main difference between a Sacrifice and a Sacrament, which is, that in the Sacrifice Men give to God, and in the Sacrament God gives to Man.

In

In this fourth and Sacramental Part of the *Mass*, are apply'd to us the Merits both of the Sacrifice of the Cross, and of the Altar; which last, here supplies what was wanting to the first, since none then did eat of Christ's mortal Body after the Consummation and surrendering his Life; so that some of the Figures of the Old Law were not fulfilled in the Sacrifice of the Cross. For the eating and Communion of the *Victim* did always succeed to the Consummation of it, in the Sacrifices of Peace-Offerings.

Now the Communion of the Host is further evidenced in sundry Texts of Scripture. The Example of the Paschal Lamb is uncontestable; for after it had been sacrificed by the whole multitude, *The whole multitude of the Children of Israel shall Sacrifice him at Even*, Exod. 12. 6. it was eaten by them. In this Lamb, two things relating to this present purpose are to be considered: First, The immolation of it, which was a Figure of Christ on the Cross. Secondly, The eating of it, which was a Figure of Christ in the *Eucharist*. And this Figure seems so clear, so apt, and so convincing as to the Sacrifice of the Altar, that I see not what can.

can be rationally answered to the contrary; Christ himself approving it such, by his eating the Paschal Lamb with his Disciples, immediately before the Institution of the *Eucharist*. Let us therefore compare the Figures of the Old Law, with the present truth of the New.

But before we come to the actual Collation of them, it will not be amiss to make this short reflection. That since the *Eucharist* is the Bread that fattens Souls, as it is termed in the Church-Office, *Pinguis est panis Christi*: How it comes to pass, that Christians draw so little Fruit from so divine a Food, if we except a small number of Souls, in whom the above-said words are verified? Now if we examine the cause of this great misfortune, I take it to proceed from the want of due preparation, which is a kind of a prophaning the dreadful Host, as the Church terms it. And indeed, seeing the Son of God deposites all his Graces and Blessings in this Sacrament, we ought to come with real and solid Dispositions of Mind to receive him.

Our Father. p. 81.

THE Priest at the lifting up the Host and the Chalice, having privately given

given to God all Honor and Glory; now breaks forth into a publick Declaration of the same : And yet out of a profound respect and awe , not daring to speak to God with words of his own framing, he makes his Addresses to the Eternal Father, in the very words of his beloved Son, saying in a loud Voice, *Pater noster*. For our LordsPrayer is the Salt and seasoning of the Sacrament, faith *Durandus*. And as in the Old Testament they offered no Sacrifice without Salt, so neither in the New ought we to do any Duty to God without it ; *Dominica Oratio est sal & condimentum Sacrificii. Durand. Rationale, Lib. 5. cap. de Prima.*

And for as much as in the first words of this divine Prayer, we call God our Father ; the Priest considering the great Honor we receive in this Title, and our own unworthiness to be admitted to it, he declares, that if he presumes to call God Father , it is because that Christ himself hath commanded and prescribed such a Form of Words.

Deliver us, we beseech. (p. 81.

AS the words *Præceptis salutaribus moniti, &c.* are a Preface to the *Pater noster*;

noster; so these words *Libera nos*, &c. are as it were an Epilogue, or rather a continuation of the same *Pater noster*. For *Amen* is not answer'd by the People at the end of the *Pater noster*: And this farther, Petition or Prayer, is to beg of God the Father Peace and Reconciliation, by the intercession of all his Saints, but so as by the Mediation of Christ his Son, saying, *Through our Lord*. Peace is the compleating of all Gods Blessings, and is in opposition to the War caused by sin, between God and Man. Nevertheless, we shall not enjoy full Peace, till we come to heavenly *Hierusalem*, which is interpreted the *sight of Peace*.

By this word *Peace*, is understood all things belonging to Salvation, saith the Learned *Estius*, *Nomine pacis apud Hebraeos, fere omne bonum, & quidquid ad salutem pertinet, comprehenditur*, *Estius in cap. 3. Levit.* And this Peace is the chief Effect, and the main Fruit of the Sacrifice of the Cross, in reconciling God and Man, and settling Peace between Heaven and Earth, divided by the sin of *Adam*. In token of which Peace, he makes the Sign of the Cross in kissing the *Paten*.

Now, to shew that this Peace is the main Fruit of the Sacrifice of the Cross,
applied

applied to us by that of the Altar ; it is manifest out of the Prophets, who foretelling the coming of Christ, stile him *The Prince of Peace*, Isa. 9. 6. And this Peace none could purchase for us or give to us, but Christ alone. This Peace it is which the Patriarchs so long sighed after ; *Let the Mountains receive peace*, Ps. 71. 3. This Peace it is which the Angels sung at his Birth ; *On Earth peace to men of good will*, Luke 2. 14. This Peace it is which he gave to his Disciples, as a pledge of his Love before he went to his Passion ; *Peace I leave to you, my Peace I give to you*, John 14. 27. In fine, This Peace it is which he gave them at his Resurrection, as the first effusion of his Glory, and the greatest reward of all his Labors, saying thrice, *Peace be to you*, John 20. 19.

At last, the Priest supposing that God will not deny us what we have beg'd of him in the Person, in the Name , and even in the very words of his Son, he divides the Sacred Host into Three Parts, saying at the same time, *Through the same our Lord Jefus Christ thy Son, who being God, liveth and reigneth with thee in the Unity of the Holy Ghost, World without end.* And so in a loud Voice concludes and closeth

closeth the Action of the Sacrifice with
Per omnia sacula saeculorum, to which the
the People answer, *Amen.*

The Peace of our Lord, p. 83.

HERE the Priest with one part of the Consecrated Host, makes three crosses over the Chalice, saying at the same time, *The Peace of our Lord be with you.* With this solemn Blessing of Peace over the People, represented by the Water in the Chalice, he do's as it were seal up the Action of the Sacrifice. Thus *Melchisedec* having offered his Sacrifice of Bread and Wine, blessed *Abraham* and all his Men, *Gen. 14. 19.*

May this mixture, p. 83.

HERE is a kind of a new Consecration, arising from the exterior mingling of the Body and Blood of Christ together, by the Priests putting a particle of the Host into the Chalice.

Now this Consecration is but an exterior kind of Mysterious Sanctification : For in the *Liturgy* of the Apostle St. *James*, where this Ceremony is performed, we read these words, *Uni-*
tum

tum est, & sanctificatum. As therefore by the first Consecration, is signifi'd the Mystery of a Sacrifice, in the separation of the *species*; so likewise in this secoad kind of Consecration, is signify'd the Mystery of a Sacrament, in the conjunction of the same *species*. From this Commixtion then ariseth a new kind of Consecration, in that the *species*, which by their division represented the Death and Passion of Christ, do now by their conjunction represent his Resurrection, where his sacred Flesh was again united to his sacred Blood, *Amalarius*, l. 3. c. 31.

This new Consecration signifies not only the Resurrection of Christ, but likewise that of the Faithful, (represented by the Water mixt with the Wine in the Chalice,) to whom he hath promised Glory and Immortality. For the chief effect of this Celestial Food, is to preserve us from eternal Death, and assure us of Life; *He that eats my flesh, shall live for ever*, John 6. 55. In these words Christ engageth himself by a solemn Promise, to raise us from the Dead, by eating this ever to be adored Flesh, and for this reason, the Holy Fathers call it sometimes the Seed of Immortality, sometimes the Earnest of Glory,

Glory, and sometimes the Antidote against Death.

Now, the Mystery sanctify'd by this Commixtion, was figured in the Old Law, by a sprig of *Hysop* dipt in the Blood of the Paschal Lamb, with which all that were marked, were preserv'd from temporal Death, *Exod. 12. 22.*

Lamb of God, p. 83.

HERE the Priest bowing with a profound respect, addresses himself no more to God the Father, as he did at the beginning of the *Canon*, in the words, *Te igitur, Clementissime Pater, &c.* pag. 68. but to Christ his Son, saying to him, *Agnus Dei, qui, &c.* pag. 82. and this and the following Addresses made all to Christ and not to God the Father, are a strong Argument to prove that the Action of the Sacrifice is ended. For all the Prayers in the Sacrifice were directed to God the Father, whereas now they are all directed to Christ his blessed Son.

For as much as sin is the obstacle to the blessed Life we expect, the Priest in the name of all the People, acknowledging that we are never without sin in this Life, that it is Christ who takes it away, implores

implores his divine Mercy, by this A&T of Adoration and Penance, of which the Preacher *John the Baptist* gave us assurance, when he said, *Behold the Lamb of God, behold him who takes away the sins of the World,* John 1. 29.

Innocency then is the first disposition in order to the worthy eating of this Food of Angels. And this was figured to us in the *Unleavened Bread*, commanded by God to be eaten with the Flesh of the Paschal Lamb, Exod. 12.8. For *leaven* is a symbol of Sin and Malice, as S. Paul himself hath explained it, saying, *Let us feast therefore, not in the leaven of corruption and malice, but in the azims of sincerity and truth,* 1 Cor. 5. 7. But the Paschal Lamb was not eaten with unleavened Bread only, but with Wild Lettuce also, Exod. 12.8. to signifie to us the wholesome bitterness of Penance, wherewith the Faithful are to prepare themselves to the Communion, cleansing our Souls by Penance, from the sinful Humors gathered together in our Hearts, by the disorders of our Lives; *Ut ipsa amaritudo p&enitentia&, abstergat à mentis stomacho, peruersæ humorem vitæ,* St. Greg. Hom. 12.

This Purity of Conscience required for the due receiving of the Virginal Flesh

Flesh of Christ, was further pointed out to us in the Fall of the *Manna*. For we read in the Holy Scripture, that there fell in the night a Dew upon the Field, and upon that Dew the *Manna*: *Dew lay round about the Camp*, Exod. 15. 13. This Dew was like a clean Linnen to receive it, that it might not be soiled in falling upon the ground. By this Dew is represented Gods Grace, and by the *Manna* the sacred Body of Christ receiv'd upon it.

Prayer for Peace.

Lord Jesu Christ, p. 83.

HERE the Priest says a Prayer to beg Peace, Charity, and Union with our Neighbor, according to that of our Saviour, *Be thou reconciled to thy Brother, before thou comest to the Altar*, Mat. 5. 25. And the sign of his Brotherly Charity is a Kiss given to the Deacon at High-Mass, and which he should give to the rest of the Faithful with a *Pax*.

St. Chrysostom gives a good reason for this Ceremony; *It is, faith he, because we are the Temples of Christ, and therefore do we kiss the door of the Temple*, Hom. 3. in Ep. 2. ad Cor. This

This charitable Disposition was incomparably well figured out to us, in the *Jews eating the Bowels of the Paschal Lamb*, Exod. 12. 9. For the Bowels denote to us the tender love of Charity we ought to have for our Neighbor, and which St. Paul bore to the *Philippians*, when he said, *I covet you all in the Bowels of Christ*, Philip. 1. 8. The Bowels are not only the symbol and seat of Love, but that of most tender Love, which Mothers have for their Children.

In *Masses* for the Dead, the *Pax* is not given, because the Dead being no more among us, we need not pray that we may live in Peace with them.

Prayer for Remission of Sins.

Lord Jesu Christ, Son, p. 85.

BY this Prayer the Priest beseeches Christ to strike in him an holy fear, that he may not rashly approach this Sacred Table, without such preparations as becomes his divine Majesty.

Holy History tells us, 2 Kings 6. 7. That David being resolved to bring the *Ark of the Covenant* into his City, and having, to that end, placed it upon a Chariot,

Chariot, where through the unruliness of the Beasts, being ready to fall, Ozā standing by, stretch'd out his hand to uphold it ; but God immediately punished him for his rashness, *super temeritate*, he falling down dead in the place. Now the remembrance of this and the like punishments, strikes a just fear into holy Souls, and makes the Priest to beg, that he may be delivered from all dangers, considering the disproportion between the Purity of his Heart, and that of this *dreadful Host*.

Act of Fear and Hope.

Let not the Participation, p. 85.

IN this Prayer the Priest begs of Christ, that he may not by abusing his Sacred Body, incur the heavy Judgments he lays upon those that contemn the most dreadful of our Mysteries.

We have a lively Figure of such abuses in the Old Law, where the human Hopes and Trust, repos'd by the Jews in the *Ark of the Covenant*, sets forth to us the manner of many Christians dealing with the Blessed *Eucharist*. For in the First Book of *Kings*, Chap. 4. we

I read ,

read, That the *Jews* finding themselves defeated by the *Philistines*, the Elders of the People said among themselves, *Why bath the Lord struck us by the bands of the Philistines? Let us have the Ark of the Covenant brought among us, that it may preserve us from our Enemies,* 1 Kings 4. 3. Hereupon they caused it to be brought into the Camp; nevertheless the *Ark* it self with the two Priests that brought it, was taken, the *Jews* again defeated, and thirty thousand of them slain upon the place.

Now these unexpected misfortunes befel the *Jews* for their making use of the *Ark* as an ordinary thing, and not as the Throne of the Living God: And because they did not humble themselves after their first defeat, nor had recourse to Prayer and Fasting, as *Hester* and *Judith* had in the like occasions. Finally, Because they never consulted the *Pontiffs* and *Prophets*, to know whether God would be pleased to deliver them by this or by some other means. Not unlike to those *Jews*, there are too many among *Christians*, that abuse the *Holy Eucharist* under pretence of reverencing it. They seemingly bear a great respect to Christ, and desire his Presence to defend them against

against their spiritual Enemies ; but they neglect to prepare themselves worthily for his coming, by avoiding all dangerous occasions of displeasing him , by repressing their Passions and vicious Habits, and by deplored their sins before him.

As for the two Priests, it is marked in Sacred Scripture, that they were wicked and covetous, and sought more to please the People than God : And indeed, we see they did countenance and authorize the Peoples desire in bringing to them the *Ark*. Those blind and self-interested Priests, led this blind and careless People. The one and the other put their trust in the *Ark*, and the one and the other are overcome and slain at last. Thus are painted to us the sad Successes of indiscreet and rash Communions.

Lord, I am not worthy, p. 87.

Here the Priest reflects on the humble Faith of the *Centurion*, how acceptable it was to Christ, when offering to visit him, he replied, *Lord, I am not worthy, &c.* intimating therein the example of *David*, when he said, *How shall the Ark of our Lord come unto me ?* 2 Kings

6. 9. shewing by these their words, that in this high Mystery our Understanding must become the *Victim* of our Faith.

This Heroic Act of Faith, was typified in the *Jews* eating the Head of the *Paschal Lamb*, Exod. 12. 8. For the Head of Christ, is God, saith St. Gregory; so that to eat the Head of the Lamb, is to consider with a lively Faith, that Christ is God, Hom. 22. in Evang. And therefore with profound reverence doth the Priest say, Lord, I am not worthy.

T H E SACRAMENTAL COMMUNION

Pag. 87.

WE are now come to the actual receiving of the Body and Blood of Christ, which is a Feast whereunto the Faithful are invited, as to an Earnest of that heavenly Banquet, which the blessed enjoy above. David, when he received the *Ark of the Covenant* into his House, with joy, *Cum gaudio*, 2 Kings 16. 12. And Zacheus, who received the Son of God with the like joy, *Excepit illum gaudens*, Luke 19. 6. are the Pictures of those holy Souls, who conscious of their

their own unworthiness, do humbly receive and feed upon this *Bread of Angels*: *For my Flesh is meat indeed*; saith our Saviour, *John 6. 56.*

Now the chief effect of this Celestial Food, is to unite the Faithful with *Christ*, and the Faithful among themselves, for by the *Eucharist* our Souls are espoused to Christ, and we become Flesh of his Flesh; *He that eateth my Flesh, and drinketh my Blood, abideth in me, and I in him, John 6. 57.* And by this wonderful design of Christ, breathing nothing but **Unity**, he also mutually unites the Faithful one to another, how different soever they may be in their Conditions or Interests; for since they all eat the same divine Food, which hath a miraculous Power to change and convert them into it self; it communicates to them such an **Union** as composed all their Differences.

This double **Union** is excellently figured by the Bread and Wine; the one made up of many Grains of Corn, the other of many Grapes of the Vine. And *Abraham* with his Family are the first mentioned in Scripture, that received the Communion *under the species of Bread and Wine, Gen. 14. 18.*

P A R T V.
T H E
POST-COMMUNION,
O R
THANKS-GIVING:

Answering to what was done by the
Jews in the Old Law, after their
eating of the *Paschal Lamb.*

Of the Post-Communion in general.

TH E Communion being ended, follows the Thanksgiving, which is the last part of the *Mass*, and begins at the Versicle called the *Communion*; because of old, it was sung whilst the People did receive.

As it is not sufficient for the nourishment of Mans Body, that he eat ordinary Bread, and let it down into his Stomach, unless it be also digested by his natural Heat, and turned into his Substance:

stance : So it is not enough to eat and receive into his Stomach this Bread of Angels come down from Heaven, unless it be in some measure spiritually digested by the heat of Charity ; that so it may transform the Christian, and make him become as it were another Christ.

David once complained, that his Heart was dry'd up like Grass cut in a Field ; *Because,* saith he, *I have forgot to eat my Bread;* he doth not say, because I have forgot to *take it,* but to eat my Bread : *I have forgotten to eat my Bread,* Psal. 101.5. For People often take this sacred Bread, but do not eat it : That is, they make it not pass into the nutriment of their Souls. When Christ said to the Apostles, *Take and eat,* he seems to intimate thereby, that many would receive it, who would not eat it in the sence above-said.

Now to the end this divine Food may become more effectually the Sustenance of our Souls , we ought to have greater reverence towards it, after we have received it, than before we actually receive it. But by a strange abuse, the contrary is frequently done ; for too many after they have received it, think no more of it. In which they do like him that

should make great preparations to entertain a Prince at his House, and when he is once entred, should leave him there alone without attending upon, or shewing him the least respect.

We should carefully consider what St. *Bonaventure* and other Fathers remark; That to receive unworthily, is not only to receive the Body of Christ in mortal sin, but likewise not to receive it with that reverence and attention that is due to it. Nor is this reverence to be given for the moment only of our receiving, or for the time that preceeds the *Communion*, but we ought in all our following Actions to demean our selves, as having in some degrees been made partakers of this unspeakable Mystery.

And of this comportment and recollection, the *Manna*, (which fell not up on the Sabbath day) was a Figure ; God commanding the *Jews* to remain at home : *Let each Man tarry with himself*, Exod. 16. 29. By which Figure we are instructed, that at least for the day of our receiving this heavenly Gift, we ought to remain at home ; that is, to lay aside all worldly Cares, and apply our selves interiorly to the Meditation of this divine Mystery.

THE

THE ANTHEM,
Termed
COMMUNION. p. 89.

This Anthem is usually a Versicle of a Psalm, sung in a cheerful Tune, while the Priest and the People are receiving the blessed Communion, whence it takes its denomination of Communion.

Now, the reason why this Anthem is sung in a cheerful Tune, is, to express the joy and transports of a Soul sitting at this heavenly Banquet, and relishing the sweetness of this divine Food, figured by the *Manna*, which Scripture tells us, to have had the taste of *Hony*, Exod. 16. 31. Yet none but perfect Souls do relish this sweetness, which is therefore styled by St. John, the *bidden Manna*, Apocal. 2. 17.

The cheerful Tune of this Anthem is figur'd to us in the second Book of Kings, where it is said of *David*, that when he brought the *Ark of the Covenant* into his City, he danced before it with all his force : *He did dance with all his might before our Lord*, 2 Kings 6. 14. This Mysterious Dance, saith a great Doctor of

the Church, is an admirable Picture of a Christian Life. For as in Dancing, all the Steps are order'd according to the Tune and Cadence of the *Music*; so in a Christian Life, all the Steps are to be order'd according to the sound and harmony of the Word of God, as being the rule of our Lives; the Scripture saying, that God directs the Steps of Man; *The steps of Men shall be directed with our Lord*, Pial. 36. 32.

The Post-Communion. p. 89.

THIS is the public Prayer said after the Communion, in Praise and Thanksgiving to God for all the Blessings we have received. This is done in imitation of Christ himself, of whom the Evangelists write, That after the Communion at his last Supper, he sang a Canticle of Thanksgiving: *And an Hymn being said*, Mat. 26. 30.

This was the custom of the *Jews*, as we learn it out of their Ritual and Liturgical Books; for after they had eaten the *Paschal Lamb*, they passed a good part of the Night in singing Psalms together. And as for the Canticle or Psalms, which they sung after this mysterious

sterious Supper, *Baronius ad An. 34. Brugensis*; and others hold that it was the six Psalms that bear the Title of *Alleluia*. And to these six, a seventh is added by *Cornelius à Lapide*. The whole seven are these,

Laudate pueri Dominum, 112.
In exitu Israel, 113.
Dilexi, quoniam, 114.
< *Credidi, propter*, 115.
Laudate Deum omnes gentes, 116.
Confitemini Domino, 117.
Beati immaculati, 118.

Now, the Collect and Prayer in the Mass, called the *Post-Communion*, answers to that Thanksgiving of the Jews. And though our *Post-Communion* seems very short in respect of the Jewish Canticle, yet we must consider, that our Even-Song or *Vespers*, is but an extention of the *Post-Communion*. And therefore on *Easter* Eve, instead of the *Post-Communion*, immediately after the *Communion* in the *Mass*, *Ite Missa est*, is said after Even-Song.

By what hath been said, we may learn how to hear Even-Song with the same intention the Church had in ordaining it; that is, to mind and praise God for the Grace and Blessings we have received in the Sacramental or Spiritual *Communion*.

180 . *The Thanksgiving.*

nion. And if we reflect on the Substance of the Psalms , said on Sunday Even-Song, we shall find, that they all relate to the Communion of the same day.

For instance, the first Psalm, *Dixit Dominus, &c.* is all in praise of the Priesthood of Christ. In the Psalm *Confitebor, &c.* we praise God for the sacred Food he hath bestowed upon us, *Escam dedit timentibus se.* By the Psalm *Beatus vir qui timet Dominum,* we are encouraged to the observation of Gods Commandments , in order to a frequent Communion , which is the Happiness attainable in this Life. The Psalm *Laudate pueri Dominum,* is an invitation to praise God for his wonderful care in providing this Sacrament for the benefit of our Souls. By the Psalm *In exitu Israel,* we praise Gods Bounty for our delivery from sin, by this Sacrifice of our Religion. The Canticle *Magnificat,* spoken by the Blessed Virgin, is a Precedent for us to imitate, when we have received her Blessed Son in the sacred Communion.

Depart, Mass is finished. p. 91.

THE Prayer of Thanksgiving being ended, the Priest, in saying *Ite, Missa est,* bids the People depart, and enjoy the blessed Fruits of the Communion.

When

When he says, *Bless we our Lord*, as he doth in *Advent*, *Lent*, and at divers other times; he thereby invites the People to a further praising of God, according to their Devotion.

Almighty God. p. 91.

AT the end of *Mass* the Priest gives a Benediction to the People before they depart, as a Seal to close up the Blessings received in the Communion. This Form of Blessing the People, God himself prescribed to the Priests, saying, *Thus shall you bless the Children of Israel, and you shall say to them, 24. Our Lord bless thee, Num. 6. 23.*

In the beginning. p. 93.

After the Blessing, immediately follows the Gospel of St. John, which containing the great Mysteries of the divine Persons, and of the sacred Humanity of Christ, is here read, to raise in us a hope and confidence of enjoying in the next Life a clear vision of the same Mysteries, by virtue of the Blessed Sacrament, received here on Earth. As also it is read in imitation of that excellent Discourse which Christ made to his Apostles after he had given them the Holy Communion, to signify, that the Word of God is the Food of our Souls

Souls as well as his Body, because he joyned these two together.

This our purchase of Heaven, after this Life, was notably figured to us by Mount *Horeb*, where the poor persecuted *Elias* arrived at last, by the refreshment he received from a small Cake, and a Pot of Water brought by an Angel, while he lay sleeping under a Juniper Tree, 2 Kings 49.6. This Travel of *Elias*, even to Mount *Horeb*, may signify the Progress we are to make by holy Desires and good Works, even to the top of Christian Perfection. But in this Pilgrimage our true Bread and Sustenance is the *Body of our Saviour*, given us by his Angels, that is, by his Priests. And the dew of Gods Grace, is that which is signified by the Pot of Water given to *Elias* with his Cake.

St. *Austin*, as grave Authors assure us, used to say, That this Gospel should be writ in Golden Letters, and be placed in some eminent place of every Church. And accordingly the Primitive Christians were wont to carry it tied about their Necks, as another Symbol of their Faith, and as a Spell against the malice of Devils.

Practical Directions
During the
T I M E of M A S S.
Most conformable to the Intention
of the CHURCH,
A N D
To the end of the SACRIFICE.

P A R T IV.

*Quis fidelium habere dubium potest, in
ipsâ IMMOLATIONIS horâ, ad
Sacerdotis vocem cœlos aperiri, &
in illo Jesu Christi Mysterio, Angel-
orum chorus adesse? S. Greg Dialog.
Lib. 4. cap. 57.*

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QUESTION.

Which is the best way of hearing Mass?

IF you ask me , which of all the several ways of hearing Mass, is the best? I will tell you in a word, That the best way is that which is most conformable to the intent of the Church , and to the end for which the Sacrifice of the Mass was ordain'd. This is plain to all ; nevertheless, I offer it not as of my own, but I have it from the pious and learned *Rodrigues*, who in the Second Part of his *Christian Perfection*, Chap.XV. treats of this matter in these words,

We must suppose two things, says he ,
1. *That Mass is not only a Remembrance and Representation of Christs Passion on the Cross for our sins, but it is really the same as it was then, and of the same virtue and price.* 2. *That though none but the Priest speaks in this Sacrifice, and that he alone offers it, nevertheless all they that assist thereat, offer it also conjointly with him.* *That being granted, I say, the best way to hear Mass, is to join with the Priest in this Sacrifice, and to follow him attentively*

attentively in all what he do's ; being fully persuaded of this truth, that we are all met together then, not only to hear Mass, but also to offer conjointly with him, the adorable Sacrifice of Christ's Body and Blood. I say, that the Sacrifice of the Mass is offer'd up for all the Assistants ; the best sort of Devotion therefore we can have at that time, is, to be very mindful of what the Priest either do's or says, and to say and do on our side the same things, as far as we can.

Nothing is more rational than this conclusion ; for the Sacrifice being common to the People with the Priest, who sees not plainly, that the intention of the Church is to joyn, as *Hugo of S.Victor* says, our Heart with the Voice of the Priest ? And to offer the same Sacrifice, we must say the same things.

Wherefore, of several sorts of Devotions which may be practised during the Holy Mass, *Rodrigues* relates but Three. 1. To think of Christ's Passion. 2. To offer and to sacrifice with the Priest. 3. To receive, at least spiritually, whilst the Priest receives. But he prefers the second manner before the first, and that indeed with reason ; because the Mass being the true Sacrifice of Religion, we must renew it, and offer it up to God
the

the Father. So that they who spend the time of Mass in other Devotions than that of the Sacrifice, such as are the saying of the Beads ; or reading Psalms , seem to swerve farther from the Spirit of the Church, and the end of the Sacrifice. Not that they are censured as if they did ill , but we speak here of what might be done for the best.

The Holy Ghost knowing the weakness of Man, who knows neither how, nor what to pray for, hath inspired the Church with the Prayers of her Liturgy, her Ceremonies, and her Order. Thus teaching the Children by the Mother , what they must think of, and beg for , to perform worthily the most excellent of their Prayers. The common People could scarce tell how to represent to themselves Christ's Passion, to renew his Sacrifice. They would not know when to humble themselves, to Pray, to praise God, to give Thanks, nor to offer for their own Necessities, did not the Church furnish them with Words in the mouth of the Priest , and Matter to meditate upon, whilst the Priest speaks and acts in their common Name.

Again, The Church forbids to call any Mass peculiar, because all is there in
com-

common : 'Tis therefore her intention that all do there the same thing with the same mind. Whence it is, that a great Archbishop of *Rouen*, who assisted at the Council of *Trent*, says, *There is no peculiar Sacrifice ; 'tis offer'd for all the Church.* As often as the Priest says, Let us pray, 'tis to admonish you to renew your attention, and to join with him in the suit which you make by him. 'Tis not at that time seasonable to have peculiar Prayers. All kind of Prayers must cease when the Priest prays, and offers up the Sacrifice for all. You must be attentive to the Prayer which he is making to God, both for you, and for all that are there present ; and that you think of the Sacrifice in offering both it and your self by the Priest, in the spirit and union of the Church.

This holy Prelate could not express himself in plainer terms, of what he held with the whole Church, to be the best way of hearing Mass. Nevertheless, we must not think that either these two pious Authors, nor those who are of their mind, condemn others of sin, who (being at Mass with Piety and Reverence,) follow not the Prayers of the Priest, but say other particular Devotions, which have no report with what is done at the Altar.

There

There remains only now, to give some *Practical Directions* of what is the Spirit of the Church in each part of the Mass; and that to hear it in the best manner, we enter at each Action into those Sentiments which the Church expresseth by her words, by saying what she says, and by thinking what she thinks; to the end, that by this entire union of Actions, Words, and Thoughts, we may more effectually obtain Gods Grace.

P A R T I.

The Preparation of the O-
F F E R E R S.

From the Beginning to the Offertory.

At the Beginning.

AT the beginning of the Mass, say,
 O most merciful Father, who
 hast so loved the World, as not
 to spare thy only begotten Son, but
 gavest him up to the cruel Death of the
 Cross for our Redemption: Nay, and
 wilt have the same Oblation daily re-
 newed, to apply the Fruit of his Passion
 to us: Grant, we beseech thee, that we
 assist with all Reverence, Attention and
 Devotion, to this Mystery of thy divine
 Wisdom and Goodness; to the end we
 be made partakers of the Fruits of the
 bloody Sacrifice of the Cross, by this un-
 bloody Oblation of the Altar.

At the Confiteor.

MAKE an Act of Contrition, saying,
 O my dear Saviour, since it was
 sin

sin which made thee suffer both a most painful and shameful Death ; I here humbly crave thee pardon , for having been the cause of thy bitter Passion by my sinful Life. Dear Saviour ! I will strike no more Nails into thy innocent Hands by sinful Deeds. I will add no more Thorns to thy Crown by my sharp words to others. I will pierce no more thy Side with the evil motions of my Heart.

At the Gloria.

When the Priest says, *Gloria in Excelsis*, or the Hymn of Angels , learn it (Page .) and say it with a low voice , following the Priest. Admire that we being sinners , God suffers us to rehearse the Canticle of Angels.

At our Lord be with you.

BE thou always with us, O my God, and let thy Grace never depart from us.

At the Collect.

Vhen the Priest invites the People at the Collect, to join all their Prayers together in one, saying, *Let us pray :* Then say, Almighty and Eternal God, we humbly beseech thee, to cast a favorable look on us here met together;

together ; and vouchsafe mercifully to receive the Prayers of the Church from the mouth of the Priest, our public Ambassador, and Mediator between Thee and us. Through the Merits of thy Son Jesus Christ , in whose Name we are sure not to be denied.

Or say any of these following

P R A Y E R S.

A Prayer to beg Humility.

Deus, qui superbis, &c.

O God, the resister of the Proud, and forgiver of the Humble, grant us the Virtue of true Humility , whereof thy Son hath given a Pattern to all Christians in his own sacred Person ; and that we may never draw upon us thy Wrath by our Pride, but rather receive the gifts of thy Grace by our submissiveness ; Through Christ our Lord.

Amen.

For the Remission of Sins.

Deus, qui nullum, &c.

O God, who rejectest none, but do'st mercifully receive even the greatest Sinners, when they do Penance for their Crimes ;

Crimes; consider, we beseech thee our humble Addresses, enlighten our Hearts, and enable us to fulfil thy Commandments: Through Christ, &c.

*To lead a Life worthy of the Quality
of a Christian.*

Dens, qui errantibus, &c.

O God, who disclosest the light of thy Truth even to them that run astray, to the end they may return to the way of Justice; grant, we beseech thee, to all that bear the Title of Christians, Grace to detest whatever is contrary to so holy a Name, and to take upon them what so divine a Calling requires from them: Through Christ our Lord. *Amen.*

To beg the fear and love of God.

Sancti Nominis tui, &c.

Lord grant us continually an awful and ardent Love of thy holy Name, since thou do'st never abandon those whom thou hast established in the solidity of thy love: Through Christ our Lord. *Amen.*

*To implore the increase of Faith,
Hope, and Charity.*

Omnipotens sempiterne Deus, &c.

ETernal and Almighty God, grant us still to increase in Faith, Hope and Charity ; and to the end we may obtain what thou hast promised to us , make us always love what thou commandest : Through Christ our Lord. *Amen.*

To beg for Patience in our Sufferings.

Deus qui nos, &c.

O God, who know'st us to be set in so great dangers , that we cannot (through human Frailty) subsist ; grant us health of Mind and Body , that by thy assistance we may overcome what we suffer for our sins : Through Christ our Lord. *Amen.*

At the Epistle.

Hearken to the *Epistle* which is made up of the Writings, either of the Prophets or the Apostles, as it were either a Prophet or an Apostle that spake to thee. Then say, O everlasting God, who never fails to stir us up, thy unworthy Servants, by thy public Ministers, whether

whether Pastors, Apostles, or Prophets, to the service and love of thy holy Name; and to arm us against the snares of the Devil, the World, and the Flesh: Grant we beseech thee, that we all heartily embrace thy Admonishings; and that we seriously labor to confirm thereunto our Lives and Conversations.

Finally, Grant us, that we never be damned the more for having known the way of Truth, and thy holy Will, by many Teachers thereof, and not to have done it. Grant us, we beseech thee, grace and strength, that we effectually do and practise what we have been so often taught.

APOSTOLIC MAXIMS.

I. **T**O be true Christians, according to these sacred words, we must renounce our selves, and live no longer for our selves, but for God. *You are not your own, for you are purchased at a dear rate,* I Cor. 6. 20.

II. A Christian ought to be free from Self-interest, Carking Care and Avarice. *Let your Life be free from all Covetousness. Be contented with what you have,*

since God himself hath said, I will not leave you nor forsake you, Heb. 13. 5.

III. We deceive our selves in believing, that we love God and our Neighbor, if we shew it not by our Works. If any one having the goods of this World, and seeth his Brother in want, and is not moved so far as to assist him, how can he believe that he loves God? I John 3. 17.

IV. That we are not only obliged to do good Works, but we must perform them for the love of God, and with intention to please him; otherwise 'tis not sufficient, Whether you eat, whether you drink, or whatever you do, do it for the glory of God, I Cor. 11. 31.

V. That every Christian is bound to take Christ for the Pattern of his Life. Be you followers of God as his dear Children, and practise love and charity, after the example of Christ, Ephes. 5. 1.

VI. That according to the Word of God, we are not in the State of a true Christian, unless we lead a Life free from mortal sin. How can we, that are dead to sin, think to live in it, knowing that our old Man is crucified with Christ, that the body of sin might be destroyed, and that henceforth we should serve sin no more, Rom. 6. 2. &c 6.

VII. Re-

VII. Respective Duties of Married Persons. *Women, be submissive to your Husbands, in consideration of the Lord, as your duty binds you, Colos. 3. 18. Now, Husbands love your Wives, as Christ loves his Church, Ephes. 5. 12.* that is, with a holy, faithful, indissoluble, and tender Love.

VIII. The modesty which Christian Women ought to observe in their Attire. *Women, that they attire themselves modestly, and that the manner of their Apparel have nothing but what conduces to Honesty and Chastity; let them not curl their Hair nor adorn themselves with Gold, nor Pearl, nor costly Apparel, 1 Tim. 2. 9. But let their Ornament be that of their Soul, which consists in an inward and invisible Beauty bidden in the Heart, and in the Purity of a meek and quiet Spirit, which is a rich and magnificent Ornament in the sight of God, 1 Pet. 3. 4.*

IX. To bear with one anothers Imperfections. *Bear you one anothers burden, so shall you fulfil the Law of Christ, Gal. 6. 2. A very important Maxim for those that live together in Families.*

X. A Christian ought always so to live contented in his Calling. *Let every Man abide in the same condition wherein he is called, 1 Cor. 7. 20.*

XI. We must withdraw our Affections from the love of the World, and from all Creatures. *Love not the World, nor the things that are in the World,* 1 John 2. 15.

XII. We ought to be careful of trifling away our time in idle Past-times and Recreations. *Brebren, redeem Time,* Colos. 4. 5. This is far from giving leave to spend it idly, as many do, at Cards and other Games.

At the Gradual.

O Lord! how sweet are these words of this Epistle to my Ears, above all Music in the World: Let thy Voice, and the words of thy Apostles, always found in my Ears.

At the Gospel.

Lord Jesus Christ, who cam'st a Master from God, and teachest the way of God in Truth, formerly seen on Earth, and conversing with Man; and now a-days also do'st teach us by the Writings of thy Evangelists and Preachers; fit our Understandings to conceive thy wholsom Doctrin; warm our Affections with zeal of heavenly Wisdom; and teach us to do so thy Will, that our

Morals

Morals may answer to our Faith; for both to know, and to do, are the effects of thy Grace.

EVANGELICAL MAXIMS.

I. That to be saved, we must love God with all our Heart, and our Neighbor as our selves. *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, with all thy force, and with all thy mind: and thy Neighbor as thy self: Do so, and then thou shalt obtain everlasting Life,* Luke 10. 25.

II. To be saved, we must keep Gods Commandments, and practice good Works: *If thou wilt enjoy everlasting life, keep the Commandments,* Mat. 17. 19.

III. The omission of Works of Charity towards our Neighbor, will cause the loss of many a Christian: *Depart from me you accursed into everlasting fire, prepared for the Devil and his Angels: For I was hungry, and you gave me not to eat: I was thirsty, and you gave me not to drink,* Mat. 21. 41. Note, that those are not said to be damn'd for Swearing, Stealing, Drinking, and for their Lusts, or for other actual Evil, but merely for not doing good.

IV. That according to the Words of Christ, we cannot serve nor love God and the World together: *None can serve two Masters; ye cannot serve God and Money,* Mat. 6. 42. Luke 16. 13.

V. That the way which leads to Heaven, is narrow ; and in which there are few that walk: *Enter you by the strait gate, for wide is the way that leads to perdition: And many there are who enter by it. How straight is the gate, and narrow the way which leads to Life!* and how few there are that find it ! Mat. 7. 13, &c.

VI. According to the Holy Scripture, when a Christian hath been so unhappy as to fall into sin, there is no other way for him to be saved, but by doing true Penance: *If you do not Renance, you shall all perish,* Luke 13. 5.

VII. How carefully we ought to avoid the giving scandal, or to be the occasion of it ? *It were better for a Man that he had a Mill-stone about his Neck, and that he were cast into the Sea, than to have been the occasion of Scandal to the least of these that believe in me,* Mark 9. 14. Mat. 18. 6. Luke 17. 2.

VIII. That we must continually imitate the Mildness and Humility of Christ, which are the chief Virtues he would have us to learn of him : *Learn of me, because*

because I am meek and humble of heart, Mat.

11. 29. Yet a cross word, or even a frowning countenance, sets us on fire.

IX. The Duty of Christians towards Kings and Magistrates: *Let all People submit to the Superior Power, for there is no Power but what comes from God, and it is he that hath ordained such Powers on Earth, Rom. 13.1.*

X. The main busines of a Christian in this World, is to save his Soul, and all his Actions ought to aim thereat; nothing is good but what promotes it, and nothing bad but what hinders it: *What would it avail a Man to gain all the World, if he loseth his own Soul by sin, Mat. 16. 26.*

XI. All Solicitude, Troubles, Disquiet and Fear for the future, even for Necessaries, as Food and Clothing are forbid to Christians: *Be not solicitous for what you shall eat, nor yet for Apparel, as the Heathens are: your heavenly Father knows you want these things, Mat. 6. 31.* Yet a diligent Care is not forbid.

XII. We ought to judge of earthly Things by the Maxims of Faith, that is, as God and his Angels judge of them, and not by the false Maxims of the World: *The just Man liveth by Faith, Gal. 3. 11.* What is a sinner, for example,

ple, in the Eyes of Faith, that is, of Truth? A blind Man, *Luke* 18. 35. A Beggar, *Luke* 15. 14. A Slave, *Mark* 5.2. A Paralitic, *Mat.* 9. 2. Is Deaf, *Mark* 7. 32. Is naked, *Mat.* 22. 11. Is Dead, *Luke* 7. 12.

After the Gospel, say,

Praise be to thee, O Christ, who vouchsafest both by thy self, and thy Apostles, to Preach the Gospel to the World, and to enlighten the Incredulous with the light of true Faith. Enlighten my Understanding, and enflame my Affections, that I may both plainly see, and clearly perform thy holy Will, thy sacred Precepts, thy Counsels and Inspirations.

At the Nycen Creed.

As we believe to Justice in our Heart, so is Profession made by the mouth to Salvation. We must therefore learn and rehearse this *Creed* with the Priest, with a lively Faith and sense of Piety; and so we shall raise in our selves an ardent Zeal for the true Faith of Christ, and consequently Constancy and Perseverance. Nothing is more apt to kindle the true love of God in our Hearts,

Hearts, than a lively and active Faith.

Lord, I stedfastly believe all these Articles of Faith, and all others which the Holy Catholic Church proposeth to us to be believed; and am most willing to suffer loss of Estate, nay, of Life it self, rather than deny the least Point of the Catholic Faith, and in this Faith I will live and die. O dear Lord, what have I deserved of thee, that I should be called to thy saving Faith, and be made a Member of thy Holy Church? Impart, I beseech thee; the like Favor to all misled, mistaken, and unbelieving Christians, that they may truly serve thee their Maker and Redeemer.

P A R T II.

The Preparation of the
BREAD and WINE,

From the Offertory to the Canon.

At the Offertory.

WHile the *Offertory* and the following Oblations are made by the Priest, let us reflect on some of the most illustrious Offerers; for instance, on the Blessed Virgin *Mary* buying a pair of Turtle Doves at the Temple-gate, and offering them up to the Eternal Father. Let us further consider and join our Affections with the Kings that came from the *East*, to make their Offering of Gold, Myrrh, and Frankincense, to the Blessed J E S U S. And after their Example, let us dedicate and consecrate to God, our Estate, our Fortune, our good Name, our dearest Friends, and all whatsoever is ours; they are all his, and we have only the use of them by his Grant.

I offer

I offer unto thy divine Honor and Glory this Bread, Wine, &c. And together with it all my Estate, Wealth, and all my Goods of Fortune, that they may all be spent this Day, and all the days of my Life, in thy holy Service ; the setting forth of thy holy Name, and to the assistance of my poor Neighbor.

At the holding up the Bread.

When the Priest holds up the *Paten*, offer up thy Heart therein, to this intention ; that as the Bread there present is to be turn'd into the Body of Christ, so may thy Heart be transformed into Christ himself through love, and by imitation ; and so truly say, *I live now, not I, but Christ liveth in me*, Gal. 2.20.

At the blessing of the Water.

When the Priest pours Water into the Wine, say, Mingle, O my sweet Saviour, Water with my Wine ; that is, temper, O Lord, my Prosperity and Adversity together, that I neither be puffed up with Prosperity, nor dejected with Adversity.

Desire to be wholly swallowed up in the Ocean of Christs Merits, and breath after an intimate Union with God.

At

At the washing his Fingers.

WHilst the Priest washeth his Fingers ends, humbly beg of God to have your Soul washed from its filth and wickedness, saying this Verse of the Psalm, *Miserere* : *Wash me still more from my iniquity, and cleanse me from my sin.* Dew down from above some drops of divine Grace , or rather shewre down abundance of your delicious Waters upon my Soul ; cleanse it from all Impurities. *Besprinkle me, O Lord, with Hysop, and I shall be purify'd; wash me, and I shall become whiter than the very Snow.*

At the Preface.

RAISE up your Heart to the Glories of Heaven, praising and adoring the sacred Trinity, as if you were amidst the blessed Saints and Angels , saying both with them and the Priest , *Holy, Holy, Holy, Lord God of Sabbath.*

P A R T. III.

The Main ACTION of the SACRIFICE.

From the *Canon* to the *Pater Noster*,
Consisting of five Prayers.

At the first Prayer :

Therefore most merciful Father.

Almighty and most merciful Father, receive, I beseech thee, this holy Sacrifice which I offer here; First, For the Necessities of the Catholic Church in general, which I beseech thee so to direct in this Age of Errors, that she may bring all Misbelievers into the way of Truth, and all Believers into the way of Piety and Salvation.

Next, I offer it, O eternal Father, for the good of our holy Father the Pope, and all Prelates in general; but in particular, for my Lord our own Bishop, and others who have care of Souls under him; to the end, that thou vouchsafe to govern thy Church to thy own Glory, to their and our own Salvation.

I offer

I offer it also for all Christian Princes in general, and particularly for our Sovereign Lord King James, under whose Power and Authority we live, that he may long and happily Reign in Peace to the good of his People, and discharge of his Conscience. Finally, For all the Royal Family together, that thou, O God, wilt preserve and encrease it in all Blessings.

I offer it for all my Benefactors, that God vouchsafe to reward their Charity; for all in Affliction, either in Body or Mind; for Widows, Orphans, the Poor and the Sick, to obtain Comfort and Relief; for all Persons in danger, either by Land or Sea; for Women with Child, that their Children receive Baptism; for Persons of all Conditions and Callings; for all the Fruits of the Earth, that we may reap them in such Quantity and Quality, as may turn to our own Food, to give Alms to the Poor, and a Sacrifice to thee, O God.

At the Second Prayer.

We therefore beseech thee.

I. **N** the mean time that the Priest is at this part of the *Canon*, by an Act of

of Faith, acknowledge your self a sinner, and so liable to the divine Justice for a multitude of Offences by you committed against his divine Majesty.

II. Be truly sorrowful for them, offer *Victims* in satisfaction, and instead of a Calf which God commanded to be offered for expiation of sin, *Levit. 4.* Offer all the Pains and Sufferings of your Body. Instead of Turtles commanded in the same place, offer the Retirements, the Sighs and Groans of a penitent Heart, whereof these Birds are the Symbol. Instead of Salt, commanded in the second Chapter, endeavor to avoid sin for the future, and preserve your self from its corruption. And because in the Sacrifice for the expiation of sin, God would have neither Oyl nor Incense offer'd to him, *Levit. 4.* (they being the Symbols of Earthly Joys and Pleasures,) debar your self daily of some kind of Pleasure, because you daily sin.

III. But seeing evidently, that this your Payment comes short of your Debts and Trespasses, even when you have done your utmost endeavor; in supplying of what is wanting to your Payment, present to our offended God, the Sufferings of his Saints; but offer especially

cially this pretious *Victim* of Christs Body in a full discharge of your Debts , faying with the devout St. Bernard, *De te Domine suppleo, quod minus habeo,* Serm. 1. de Epiph. 2. Med.

At the Third Prayer and Consecration.

Whicb Oblation do thou.

THou, O Christ, art the King of Glory.

Thou art the eternal Son of the Father.

Thou undertaking to deliver Man ; didst not disdain a Virgins Womb.

Thou having overcome the Sting of Death, hast opened the Kingdom of Heaven to the Faithful.

Thou sittest at the right hand of God , in the Glory of the Father.

Thou art esteem'd the Judge to come.

We therefore beseech thee to help thy Servants , whom thou hast redeem'd by thy precious Blood.

Act of Homage to God.

BY a lively Act of Faith, acknowledge to the Sovereignty of God, as being the Author both of our Creation and Preservation, and that we in all things

things depend upon him, who is the sole independent Being.

II. In acknowledgment of which Sovereignty , we must offer him Sacrifice as the supream Homage due to his divine Majesty. And because he commanded three sorts of things, *viz.* Beasts, Birds and Liquors, to be entirely burnt and destroy'd in honor of himself, *Levit.*

1. We should likewise present our selves before his Altar, and offer up our Lives and Estates as Victims wholly prepared to be immolated and consumed in a perfect Holocaust, when ever his Honor shall require it, in testimony that we hold them all of him. For otherwise, it were to present to God an external Figure, destitute of the Truth we pretend to.

III. Yet all this not being an Homage proportionable to his Greatness; we must above all, substitute Christ here mystically immolated on the Altar, protesting that his divine Majesty deserves to have so pretious a Life consecrated to his Honor.

Act of Thanksgiving.

I. **B**Y an Act of Faith, acknowledge that all the Benefits, Graces and Favors you enjoy, either in Body or Soul, are

are poured down upon you, from the inexhaustable Source of Gods meer Liberality.

II. Shew some kind of Gratitude in requital; First, In prizing and publishing Gods benefits; in presenting our selves as a votive Table hung up at his Altar, in a sign and memorial to the whole World of the Obligations we have to him. Finally, In making the best use of them.

III. But knowing that though we should melt away into these affections of Gratitude, yet this kind of Thanksgiving would still be too mean to countervail the divine Favors; we here offer up Christ, in supply of what is wanting on our part.

At the Fourth Prayer:

Or the Memento for the Dead.

O Compassionate Creator, take pity on the Souls in Purgatory: and grant, that the infinite Merit of thy Sons Passion may be extended to the Church Suffrant; and that one drop of that precious Blood may free from the Pains of that purging Fire, the Souls of N. N. that they may speedily pass from the Church Suffrant, into the Church Triumphant, and be translated to that State of Glory,

for

for which thou eternaly designedst them.

At the Fifth Prayer.

To us also sinners.

I. Acknowledg on the one side the inexhaustable Riches of God ; and on the other our extream Poverty, who having *nothing*, stand in need of all *things*.

II. Being pressed with our Wants, let us approach the Gates of this God so exceeding Rich, and in all humility present him our Petitions. Let us beg of him an innocent and undefiled Life , such as is represented to us by the unspotted Lamb, which God commanded should be offered to him, *Levit. 3.7.1.* Let us beg of this rich Lord the light of Truth , and the chearfulness of an upright Conscience , signify'd by the Oyl and Wine. As also Grace to avoid the giving of Scandal, represented by the Incense offered in the Law, *Levit. 2.*

III. Considering that our Importunities have nothing in them, to enforce his Bounty to open his Hands upon us, and dispense his Treasuries, let us in supply present to him the unspotted Lamb, lying upon the Altar, and doubtless our Petitions will not be rejected. For what he will not give to us, he will grant to him, in whose Name we are promised not to be deny'd, *John 14.13.* PART

P A R T . IV.

The C O M M U N I O N .

From the *Pater Noster*, to the receiving
the *Eucharist*.

WHilst the Priest prepares him-self to the Communion, we must stir up our selves to a spiritual Communion, by lively Acts of Faith, Hope, Charity, Humility, &c. in these or the like Terms :

Lord Jesu, I acknowledge thee to be the *living Bread* which cam'st down from Heaven to be thy self our Food, and to that end (through wonderful love and kindness,) hast strangely concealed thy Self under the likeness of Bread and Wine. I believe that there are hid in thee, as thou art here, infinite Treasures of spiritual Gifts, great plenty of Grace; after all which my poor Soul earnestly longeth, in hopes to be made partaker thereof. I readily believe the words which thou say'st : *He that eateth me, the same also shall live by me*, John 6. 57. Behold the living Bread, I wretched sinner starved

starved almost with Cold and Hunger, subject to many Infirmities ; I come to thee, that feeding on thee, I may receive true and abundant Life from thee ; turn not away from my Unworthiness, my Weakness, nor my Poverty. *O Bread of Life* which descended from Heaven, to give Life to the World ! Give thy self to my Soul, that I may live for thy Honor, in thy Favor, and by thy Grace. Deliver me from all Corporal, Spiritual, Temporal, and Eternal Miseries ; from Sin, Satan, and my self.

Lord, I am not worthy.

I Sincerely acknowledge, that I am not worthy *that thou shouldest enter under my roof.* And therefore I presume not to bring thee into the dwelling of my Heart; by a real receiving of thy most sacred Body ; but I know and believe with the good Centurion, that (tho absent,) thou canst heal, enrich, and sanctifie my Infirmitiy, *only by a word,* without the Sacramental Communion. For if the sight of the Brazen Serpent was so effectual, that it could cure the bitings of the Fiery Serpents ; shall not Faith prove yet more powerful, through which I look upon thee for remedy against the Stings of Hells Serpents ? That was

was but a Type and Figure; thou art the Truth it self. And if only touching the Hem of thy Garment could drive away incurable Diseases, what powerful Effect may not the touching thy most august Body and precious Blood have, tho not Corporally, yet even Mentally and in Desire? If the Shadow of thy Disciple could expel all corporal Diseases, what spiritual Disease shall be able to withstand, and not to yield to the brightness of thy divine Majesty?

Come therefore to me, O Lord, and heal my sinful Soul, feed its Hunger, and strengthen its Weakness: Thou, who with the Will of thy Father, and the Co-operation of the Holy Ghost, didst enliven the World by thy Death; enliven me, feed me, and sanctifie me by Virtue of this thy most Sacred Body and Blood: Deliver me from all sin; make me ever keep thy Commandments, and never suffer me to be parted from thee.

Amen.

At the Communion.

The SPIRITUAL COMMUNION.

They who for some impediment of Body or Soul, cannot receive well the Sacramental Communion, should at least

least make a Spiritual one by receiving in Desire and Affection, as the Council of Trent doth earnestly exhort, *Sess. 22. cap. 6.* otherwise, so far as it lies in them, they render the Oblation of the Sacrifice imperfect, by not applying to themselves the Merits and Fruits of the Cross; which spiritual Communion may be made in these or the like terms, while the Priest is receiving.

O Bountiful JESU, who dost not only accept the pious Actions of Men, but even their Holy Desires; behold, I a poor sinner present my self to receive in a Spiritual Way, what I dare not in a Sacramental. Behold, I open the mouth of my Soul, and I stretch forth to thee the Arms of my Desires. Come, O dear JESU, come then, that my Soul may at least pick up some few crumbs of thy divine Grace. Lord JESU, who dost invite us to this Bread of Angels, look graciously upon me, as thou didst upon the poor Publican standing off, and knocking his Breast, and remove from me what may be displeasing to Thy Sacramental Presence.

P A R T V.

The THANKS-GIVING
after the COMMUNION.

An Hymn being said, they went forth,
Mat. 26. 30.

T H E H Y M N.

Pange lingua.

Sing, O my Tongue, devoutly Sing,
The glorious Bodies Mystery,
And of that precious Blood the
King

Of Nations, poured forth to free
The World from a disastrous Doom.

O blessed Fruit of Noblest Womb !

On us bestow'd, for us by Birth,
He from a Virgin did proceed ;
And being conversant on Earth,
Till he had sown the Gospel Seed :
The time of his prolonged stay,
He clos'd in an admir'd way.

He on the final Supper Night,
Among his Brethren taking Seat ;
And well observing th' antient Rite,
Touching the Laws prescribed Meat ;
Gave to the Twelve, his chosen Band,
Himself

Himself for Food with's proper hand.

Th' Incarnate *Word*, by words he said,

Turn'd into Flesh, substantial Bread,
And Wine, the *Blood of Christ* was made,
Though Sense found nothing altered.

This to confirm in Hearts sincere,
There needs no more, if *Faith* be there.

Tantum ergo.

To this great Sacrament therefore
Lets give the Prostrate worship due;
And may the Antient Rite no more
Take place, but yield it to the New:
Let Faith in Christ supply
The Senses insufficiency.

To Father and the Son lets bring
Triumphant Praises; lets aspire
Their Honor, Power, and Bliss to sing,
While Benedictions fill the Quire:-
To him that from them both is sprung,
Let equal Praise come from each *Tongue*.

Amen.

Vers. Bread from Heaven thou hast
given us, Alleluia.

Resp. Having it all delectation, Al-
leluia.

Anthem. O Sacred Feast, in which
Christ is received; the Memory of his
Passion is renewed; our Soul filled with
Grace, and the Pledge of future Glory
giv'en unto us, Alleluia. L 2 Let

Let us Pray.

O God, who under the admirable Sacrament, hast left unto us the Memory of thy Passion: Grant we beseech thee, that we may so worship the sacred Mysteries of thy Body and Blood, that we may continually feel in us the Fruit of thy Redemption. Who livest and reignest, &c.

At the Blessing.

O Jesu, bestow on me this day thy Blessing, with this Benediction of thy Minister, that at the last day of Judgment, I may receive that happy Benediction amongst thy Elect Children, *Come ye blessed of my Father, possess the Kingdom prepared for you, from all Eternity.*

At St. Johns Gospel.

IN the First Part of St. Johns Gospel, we learn how great is the Gift whom we have received, hidden under the species of Bread and Wine, namely, the eternal Word, by whom all things are made, in whom we live, and by whom we are enlightened. Next, consider whether these words belong not to thee; *The Light shineth in Darkness, and the Darkness did not comprehend it,* Joh. i.5. For as the Sun is present to a blind Man, but the blind Man is absent to the Sun;

in like manner, Mens worldly Minds are as it were wrapt up in darkness, they perceive not the inward Light of God, and so are not enlightened by it.

Consider also these other words, *He was in the World, and the World knew him not.* 10. *He came into his own, and his own knew him not,* verf. 11. lest we prove guilty of the same. Again, consider that *he gave them power to be made the Sons of God;* and let us beg that the Truth of these words be fulfilled in us. Finally, Reader, hear this Gospel with a sense of thankfulness, for the benefit of Christ's Incarnation, and our calling to the true Faith.

The C L O S E.

ST. *Bernard*, who (kindled with Faith and Zeal,) didst overcome the Schismatic and obstinate *William Duke of Aquitain*, with thy right hand, Armed, not with a Sword, but with the Sacred Host of Christ's Body: *Pray for us.*

That being strong in the Faith of this Sacrament, we constantly resist both the Devil and his Ministers, who jointly oppose the truth of this Mystery.

Vita S. Bernardi. l. 2. c. 6.

Hoc à Patribus Traditum Universa observat Ecclesia; ut pro eis qui in Corporis & Sanguinis Christi Communione defuncti sunt, cum ad ipsum Sacrificium loco suo commemorantur, oretur, ac pro eis quoque id offerri, Commemoretur. Aug. Serm. 32. in Verbis Apostoli. cap. 2.

A N APPENDIX

T H E ORDINARY MASS For the D E A D.

The Introit.

ETernal rest give to Them, O Lord:
and let perpetual Light shine unto them.

Psalm 64. 1. An Hymn, O God, becometh thee in *Sion*: and a Vow shall be rendred to thee in *Hierusalem*. Hear my Prayer: All Flesh shall come to thee.

The P R A Y E R

For Bishops, or Priests.

O God, who haft vouchsafed thy Servants a place in the rank of Apostolical

stistical Priests, endowing them with Episcopal or Priestly Dignity and Power; Grant, we beseech thee, that they may be joined to them in perpetual Society. Through our Lord Jesus Christ.

For our Brethren, Kindred, and Benefactors, Deceased.

O God, who art the giver of Pardon, and lover of Mans Salvation; Grant, we beseech thee, of thy merciful Clemency, that our Fellow-Brethren, Kindred, and Benefactors, who are departed this Life, may by the Intercession of the ever blessed Virgin *Mary*, and all thy Saints, attain to the Fellowship of everlasting Happiness.

For the Dead in general.

O God, the Creator and Redeemer of the Faithful; Grant to the Souls of thy Servants, both Men and Women, remission of all their Sins, that by the pious Supplications of the Faithful for them, they may obtain the Indulgence they have always wish'd for. Who livest and reignest with God the Father, in the Unity of the Holy Ghost, God, World without end. The

The Epistle.

*The Lesson out of the Book of the Apocalypse
of the Apostle St. John, Chap. 14. 13.*

IN those days, I heard a Voice from Heaven, saying to me, Write, blessed are the Dead who die in our Lord, from henceforth. Now, saith the Spirit, they rest from their Labors, for their Works follow them.

The Gradual.

ETernal Rest give to them, O Lord: and let perpetual Light shine unto them.

V. The just shall be in eternal Memory. He shall not fear at the hearing of evil.

The Tract, or Doleful Song.

ABsolve, O Lord, the Souls of all the Faithful, departed from all the bonds of their sins.

V. And by the assistance of thy Grace, may they escape the Judgment of thy Vengeance.

V. And enjoy the Happiness of eternal Light.

The

The S E Q U E N C E.

Dies iræ, dies illa.

DAY of Wrath, that dreadful day,
Shall the World in Ashes lay,
David and the Sibills say.

What a Fear will all surprize,
When the Judge aloft in Skies,
Comes to hold his Great Assize !

The last Trump with dreadful groan,
Through the *Graves* and *Regions* blown,
Summons all before the *Throne*.

Death and Nature both shall quake,
When *Mankind* from Death shall wake,
Rising his Accounts to make.

Dooms-day Book shall be ordained,
In which all things are contained,
Whereof *Mankind* must be Arraigned.

When the Judge is seated so,
All that's secret all shall know,
Nothing unreveng'd shall go.

Wretch, how shall I then endure,
To answer, or whose aid procure,
When the just is scarce secure ?

King of dreadful Glory mine,
Who savest freely those are thine :
Save me Fount of Love divine.

JESU

JESU sweet remember, I
Am the cause thou cam'st to die,
Damn me not eternally.
Lost, thou me hast weary sought,
On the Cross me dearly bought,
Let not those Pains profit nought.
Thou just Judge of Vengeance due,
Pardon of my sins renew,
Ere th' Accounting day ensue.
Guilty like I wail my Case,
Shame of Sin doth Sting my Face,
Spare me God who beg for Grace.
Thou who many didst forgive,
And the dying Thief reprieve,
Hope to me didst also give.
Tho my Prayers deserve no hire,
Yet good Lord grant my desire,
I may scape eternal Fire.
Mongst thy Sheep let me abide,
From the Goats me far divide,
Place me on thine own right Side.
When the wicked are supprest,
And to direful Flames addrest,
Call me to thee with the Blest.
Lowly suppliant, I thee pray,
With a Heart contrite as Clay,
Guard me on my dying Day.
This is (loe) that day of Doom,
Wherein Men from Ashy Tomb,
Unto Judgment shall arise;

Spare

Spare him Lord who Mercy cries ;
 Jesu pious and good Lord,
 Eternal Rest to them afford. *Amen.*

The Gospel.

*The following Part of the holy Gospel,
 according to St. John 6.51.*

IN those days, Jesus said to the Multitude of the *Jews* : I am the Bread of Life that came down from Heaven. If any Man eat of this Bread, he shall live for ever : and the Bread which I shall give you is my Flesh, for the Life of the World. The *Jews* therefore strove among themselves, saying, How can this Man give us his Flesh to eat ? Jesus therefore said to them : Amen, Amen, I say to you : unless you eat the Flesh of the Son of Man, and drink his Blood, you shall not have Life in you. He that eateth my Flesh and drinketh my Blood , hath Life everlasting : and I will raise him up in the last day.

The
So
tha

The Offertory.

Lord Jesu Christ, King of Glory,
deliver the Souls of all the Faith-
ful departed, from the Pains of Hell,
and from the deep Pit. Deliver them
from the mouth of the Lion, lest Hell
swallow them up, lest they fall into
darkness. But let the Bearer of thy
Standard St. *Michael*, bring them into
that holy Light, which thou hast pro-
mised of old to *Abraham*, and to his
Seed.

V. We offer unto thee, O Lord, Sa-
crifices of Praise and Prayers; vouchsafe
to accept them for those Souls which we
commemorate this day. Make them
pass, O Lord, from Death to that Life,
which thou hast promised of Old to *A-
braham*, and to his Seed.

The Secret Prayer.

For Bishops and Priests.

Accept, O Lord, we beseech thee,
the Hosts which we offer for the
Souls of thy Servants, Bishops or Priests;
that having bestowed on them in this
World,

World, the dignity of Bishops or Priests, thou wilt also join them in Fellowship with thy Saints in thy heavenly Kingdom. Through our Lord Jesus Christ, &c.

For our Brethren, Relations and Benefactors.

O God, whose Mercy knows no limits, graciously receive the Prayers we offer to thee in the Spirit of Humility, and by these Sacraments of our Salvation, Grant to the Souls of our Brethren, Kindred and Benefactors, to whom thou hast given the Grace to confess thy Name, remission of all their Sins.

For all the Dead.

WE beseech thee, O Lord, look favorably upon these Hosts, which we offer to thee for the Souls of thy Servants; that as thou hast conferr'd on them the merit of Faith, so thou wilt also grant them the Reward. Through our Lord Jesus Christ. Amen.

The

The Communion.

Let perpetual Light shine unto them,
O Lord, with thy Saints for ever.

Vers. Eternal Rest give to them, O
Lord, and may perpetual Light shine
unto them, with thy Saints for ever.

The Post-Communion.

For Bishops or Priests.

Grant, we beseech thee, O Lord, by
thy merciful Clemency, which we
have implored for the Souls of thy Ser-
vants, Bishops or Priests, they may be
eternally united to him, in whom they
have believed and hoped. Through our
Lord Jesus Christ.

For our Brethren, Relations and Benefactors.

Grant, we beseech thee, Almighty
and most Merciful God, that the
Souls of our Brethren, Relations and
Benefactors, for which we have offered
to thy divine Majesty, this Sacrifice of
Praise, being purify'd of all their Sins
by the Virtue of this Sacrament, may
receive

The Mass for the Dead.

Receive through thy Mercy, the Bliss of
eternal Light.

For all the Dead.

Grant, we beseech thee, O Lord, that
the humble Prayers we Address
to thee, for the Souls of thy Servants
Men and Women, may obtain of thy
goodness, to free them from all their
Sins, and to make them partakers of
thy Redemption. Who being God,
Livest, &c.

V. Let them rest in Peace.

R. Amen.



F I N I S.





